THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XVIII | Philadelphia, April, 1930 | No. 7

This Mid-Lenten Number Includes . .

THE BISHOP COADJUTOR'S MESSAGE

LENTEN OFFERING PRESENTATION TO BE IN SEVEN PLACES

DEVELOPMENT OF CHURCH'S WORK AMONG SEAMEN

A WHOLESOME ATMOSPHERE
BY REV. GEORGE C. FOLEY, D.D.

VALUE OF THE RURAL CHURCH SCHOOL
BY REV. FREDERICK E. SEYMOUR

BURD SCHOOL ARRANGES RECEPTION TO CLERGY AND LAITY

NEWNESS OF LIFE
WOMAN'S AUXILIARY EDITORIAL

BISHOP ROWE ADDRESSES YOUNG PEOPLE

CHURCHWOMAN'S CLUB TO MAKE PILGRIMAGE TO WASHINGTON

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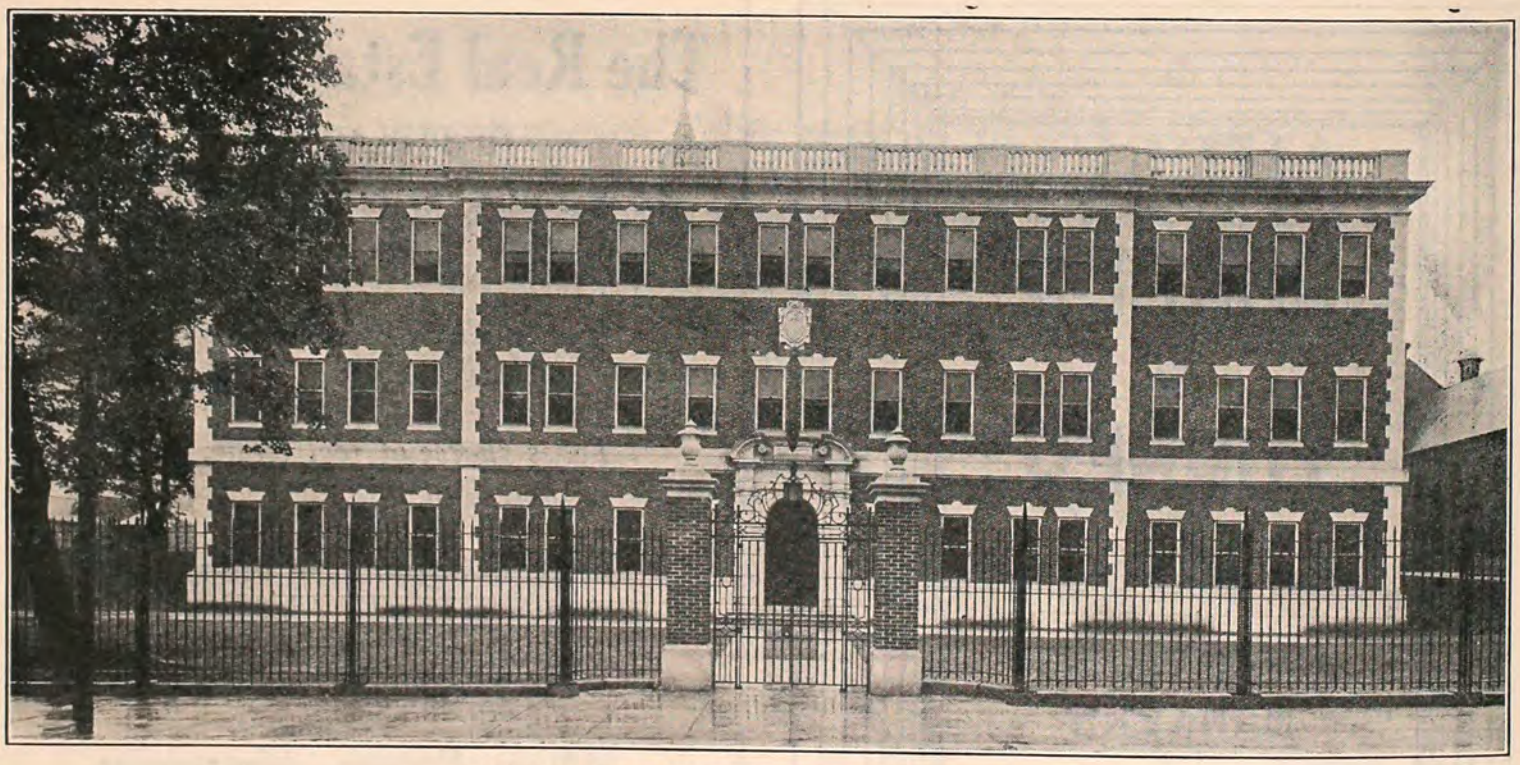

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By Rev. John Timothy Stone, D.D. **.30**

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Translated from the Dutch by
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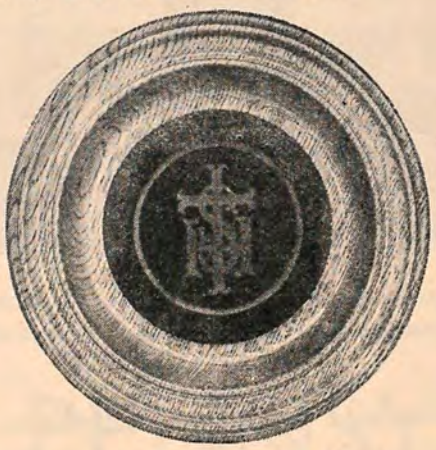

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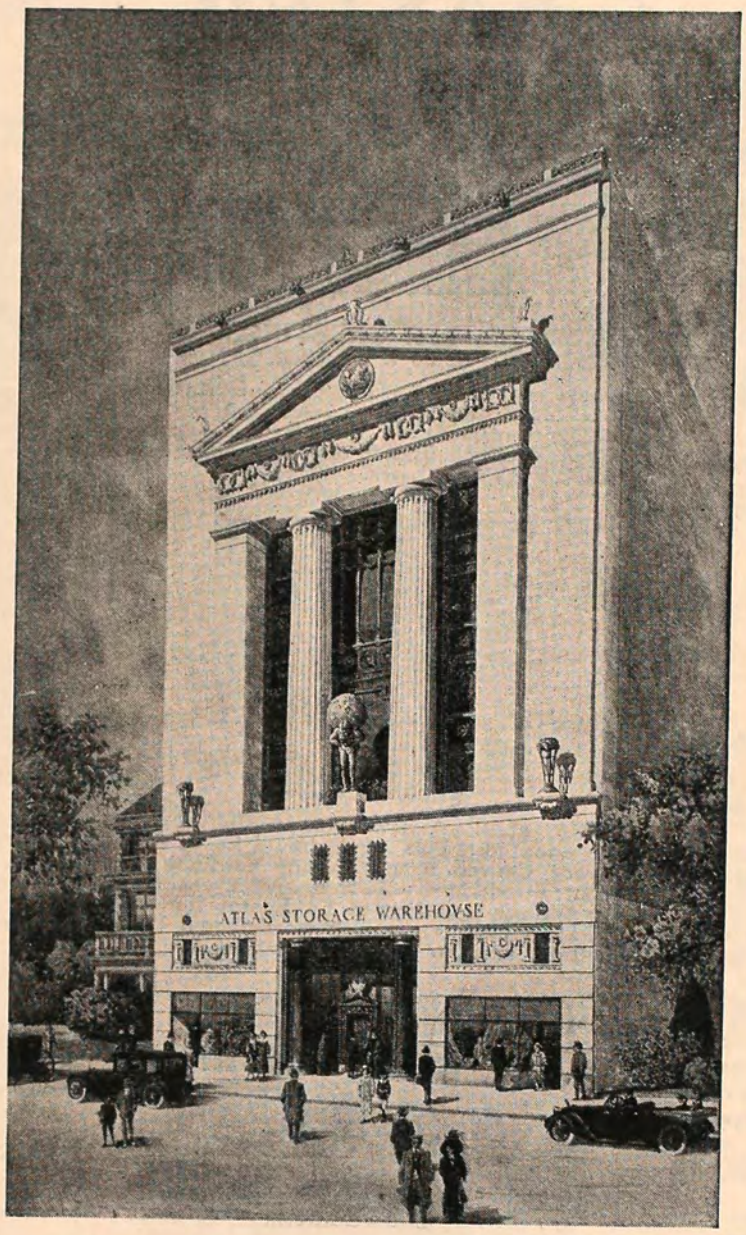

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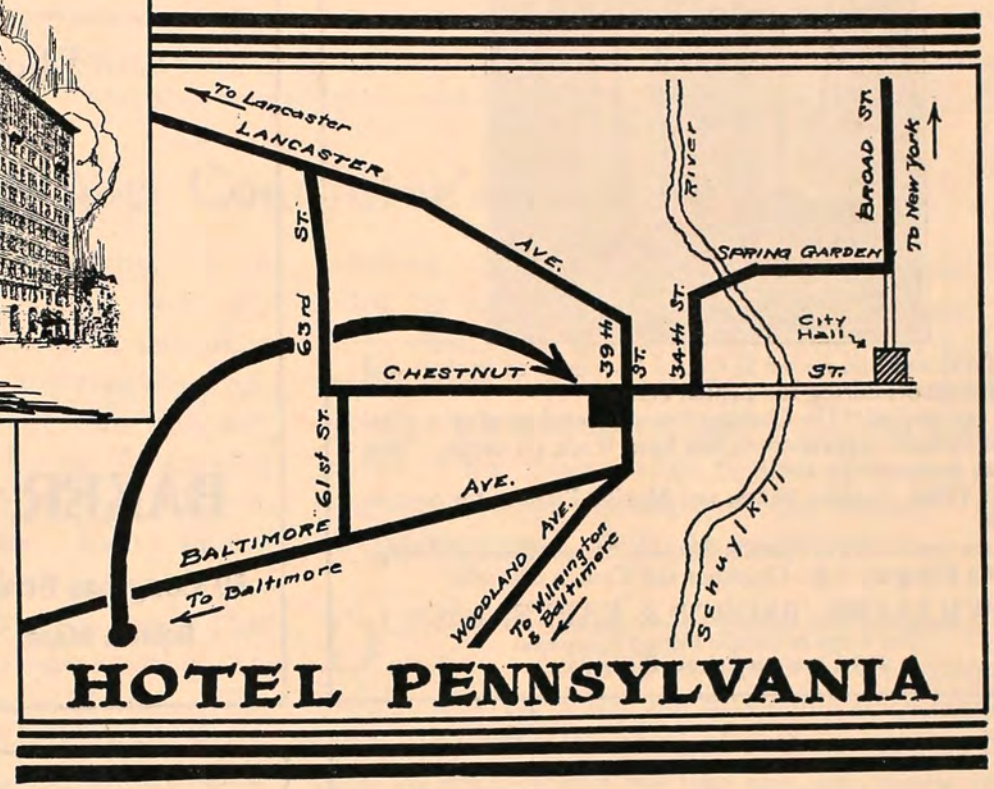

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA

VOL. XVIII, NO. 7 PHILADELPHIA, APRIL, 1930 Fifteen cents a copy One dollar a year

The Bishop Coadjutor's Message

THE Diocese of Pennsylvania is enjoying a Lent of unusual blessing and opportunity. Not only have we the usual Noon-day services with unusually able preachers, but the Committee on Evangelism has established two series of Evening Services with sermons by men of national note. Every Wednesday evening a service is held at St. Matthew's Church, Eighteenth Street and Girard Avenue. Every Thursday evening a like service is conducted at St. Luke and the Epiphany Church, Thirteenth and Pine Streets. It was my privilege to hear the opening sermon in St. Luke and the Epiphany Church. The preacher was the Rev. Bernard Iddings Bell, President of St. Stephen's College. It was refined, scholarly, helpful and Christian. If the whole series proves to be as distinctive as the first sermon, Philadelphia is indeed greatly blessed.

In each Parish Church some definite plan is adopted for making known "the truth as it is in Jesus." It is my earnest prayer that all these opportunities will be embraced by pastor and people and that this season will indeed be a Lent spent with the Master. There are opportunities for withdrawal from the whirl of pleasure and the absorption of business and of holding quiet Communion with God. There are more frequent opportunities for the reception of the Blessed Sacrament and for other religious devotions. Upon the faithfulness of our Lenten sacrifices and devotions will depend the joy of our Easter.

During Lent the children are thinking of their Easter offering. Never let us have them fix their thought upon the mere collection of money. Rather fill them with such love for their Lord, and acquaint them with such opportunities for serving Him and their fellowman, that giving will be a delight rather than a sacrifice. Make them acquainted with the objects to which their gifts will be devoted, so that their interest will not cease after their offering is made.

In many Parishes Easter is looked upon as a time when the debit and credit side of the books are to be balanced. It would be far better if that could be provided for at the beginning of the fiscal year. However, when it is not so done, do not let Lent be a period when the Church is bending its energies for financial balances rather than for spiritual gain. How joyous is the Easter when the whole season of Lent is spent in companionship with the Master! Let that be our hope and aim this present Lent!

* * * * * *

DURING the thirteen years of my residence on the eastern side of Philadelphia I was brought into contact with the work that was being done among seamen. The Presbyterians had a station on Front Street near Bainbridge and we had our own work at Front and Queen Streets. The Rev. Washington B. Erben, though advancing in life and crippled with rheumatism, was doing most faithful service here. He was later succeeded by the Rev. Benjamin H. Latrobe, one of God's gentlemen, but who later suffered from such physical disabilities that he was obliged to resign. The Rev. Francis M. Burch later had charge of the work and brought to it devotion and physical vigor.

There were many faithful lay-workers connected with the Mission. One of these was absolutely deaf, but by means of a vibrator held between his teeth, was able to carry on conversation most intelligently and labored most successfully. In connection with this work a Sailor's Boarding House was erected at Swanson and Catharine Streets. I was present at the laying of the cornerstone. The rain was coming down in torrents; and after simply laying the stone, the large company assembled in the Church of the Redeemer, where all the religious exercises were held. Judge Michael Arnold delivered the oration and there was great enthusiasm for the enterprise.

After a temporary success, the house did not justify the expectations of its friends, and was later sold. At Front and Queen Streets there were reading and recreation rooms, and regular Sunday services were held in the Chapel both morning and evening. Even a Sunday School was gathered together and a fair

amount of Missionary work was done in the neighborhood. Missionaries visited all the vessels in port and invited sailors to make the Mission their home. The accommodations would now be considered quite crude; and the work done would seem small compared with present-day enterprises. However, the influence was great and sailors in different parts of the world told their fellow seamen of the home in Philadelphia. The work at this time was entirely supported and controlled by the Episcopal Church. No one, even then, could dream of the greatness to which the work would attain, nor could they see the great structure at Second and Walnut Streets; nor its manifold activities. Yet foundations were being laid and in humble faith men were investing their means and services in reaching these strangers in a strange land.

* * * * * *

IT seems only natural that our offerings on Good Friday should be for the work among the Jewish people. Many of our Parishes and Missions already give to this and I hope that many more will do so this year. You will remember that the Rev. John B. Panfil, one of our own Diocesan Clergy, is working as the American Church representative in Mosul and the Rev. Charles T. Bridgeman, who worked in our Diocese, is the representative of our Church at the Armenian Seminary in Jerusalem, so that the work is, in a way, our own in a very intimate sense. In addition to these facts, Bishop Garland will be at the Cathedral in Jerusalem on Good Friday this year. He is the only American Canon on the Staff, and we therefore have an additional reason for making a good offering. Checks should be sent to Mr. Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York City, N. Y., marked Good Friday Offering.

* * * * * *

IN the absence of Bishop Garland it has seemed better to defer the celebration of Diocesan Day at the Cathedral site for the present year. To be there without the Bishop would be like performing Hamlet without the Dane. We all love the Bishop and he loves the Cathedral site and all the children of the Diocese. We hope next year to make the occasion more enjoyable than ever before and will have the great joy of having Bishop Garland with us.

Special Night Preaching Services Attract Many

By the Rev. JOHN K. SHRYOCK

The special evangelistic services being held during this Lent under the auspices of the Diocesan Commission on Evangelism have been increasingly successful, proving that there is a real need for this work.

Good preaching makes as much of an appeal now as it ever did, which is witnessed by the crowds which have attended these meetings, and by the enthusiasm with which all have joined in the service, creating an atmosphere of devotion in which the appeal of the sermon finds its proper setting. Everywhere the services have been growing more effective as Lent has progressed, as is shown by the steadily increased attendance. The Diocese owes a debt of gratitude to Dr. Steele, of St. Luke and the Epiphany, Mr. Reese, of St. Matthew's, and the other clergy who have arranged these services and cooperated in making them such a success.

At St. Luke and the Epiphany the first service, at which the preacher was the Rev. Bernard I. Bell, was largely attended by more than 500 people, and the later services have had even larger numbers. Bishop Taitt has been present, and taken part in the services. The congregational singing has been a marked feature, and all who have attended have been deeply moved. The sermons have been on a high intellectual plane which has stimulated not only the hearts but the minds of the hearers, and led them to think as well as feel religion. This is a great need today, when so many false and harmful ideas are finding ready acceptance because the intellectual aspect of Christianity has not been adequately presented.

A similar success has attended the preaching mission at St. Matthew's, in North Philadelphia, where the attendance was limited to St. Matthew's Parish itself on Ash Wednesday. Since then the Parishes of the Incarnation, St. Matthais, St. Bartholomew's and the Covenant have co-operated under the leadership of their clergy, and the attendance has taxed the capacity of the church. These services have been conducted under the auspices of the Brotherhood of St. Andrew, and have emphasized Personal Religion and Evangelism. The Brotherhood has also cooperated by advertising the Preaching Missions at its noon-day services in the Garrick Theatre. Mr. Reese has been aided by Dean Levis, Mr. Jones, Mr. Carty and Dr. Lamb.

Special services were not originally planned for West Philadelphia, but at the initiation and under the leadership of Bishop DuMoulin, four Parishes—the Church of the Saviour, St. Andrew's, St. Mary's and St. Philip's—have been holding a series of Evangelis-

Schedule of Special Night Preaching Services Under Auspices of Diocesan Commission on Evangelism

St. Matthew's
(Girard Ave. at 18th)
Wednesdays, 8 P. M.

April 2. Hon. George Wharton Pepper, Deputy General Convention.

April 9. Rev Edward H. Bonsall, Jr., Penna. State S. S. Association.

April 16. Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

St. Luke—Epiphany
(13th bel. Spruce)
Thursdays, 8 P. M.

April 3. Rev. Samuel S. Drury, L.H.D., St. Paul's School, Concord.

April 10. Rt. Rev. Charles E. Woodcock, LL.D., Bishop of Kentucky.

April 17. Maundy Thursday.

In addition to the above the Parishes of St. Philip, The Church of the Saviour, St. Mary, and St. Andrew in West Philadelphia, will come together in a Special Evangelistic Service in St. Mary's Church, Wednesday, April 2, at 8 P. M. The Rev. J. Cullen Ayer will be the preacher.

tic meetings, in which not only the clergy and the congregations have taken part, but the combined choirs of these four have made the music a notable aid to the development of religious feeling. The services have been held alternately in each of the four churches on Wednesday nights, and have been such a success that next year a more elaborate and thorough preaching mission is planned. Dean Cox, Dr. Ayer and Mr. Steinmetz have been taking an active part in developing this work, which should be made a permanent part of the Lenten activities for this section of the city.

It is evident that these missions have filled a real need in the religious life of Church people throughout the Diocese, and they should be developed until the whole Diocese is given an opportunity of sharing in the spiritual benefits which are already apparent in the success of this work.

Schedule of Noonday Lenten Services in Central City Section

BROTHERHOOD OF ST. ANDREW

(Garrick Theatre, Juniper and Chestnut, 12.30 Daily)

April 1-4. Rt. Rev. Charles Fiske, S.T.D., LL.D., Bishop of Central New York.

April 5. Rev. Benjamin N. Bird, Rector, St. Asaph's, Bala, Pa.

April 7-11. Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky.

April 12. Rev. Stanley R. West, Rector, Calvary Church, Conshohocken.

April 14-18. Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

April 19. Rev. Floyd W. Tomkins, Jr., Assistant Minister Holy Trinity, Philadelphia.

CHRIST CHURCH

(Second above Market, 12.30 Daily)

April 1-3. Rev. Remsen B. Ogiliby, LL.D., President, Trinity College, Hartford, Conn.

April 4-5. Rev. W. Roulston, McKean, Assistant, Christ Church, Phila.

April 7-9. Rev. Louis W. Pitt, Rector, St. Mary's, Ardmore, Pa.

April 10-11. Rev. C. Leslie Glenn, Secretary Student Work, National Council.

April 12. Rev. G. Paul Musselman, Rector, St. James, Downingtown, Pa.

April 14-15. Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania.

April 16-17. Rev. Gilbert E. Pember, Rector, St. Michael's, Germantown.

April 18-19. Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Phila.

ST. STEPHEN'S CHURCH

(Tenth above Chestnut, 12.30 Daily)

April 1-4. Rev. Thomas McCandless, Rector, St. Michael's, New York City.

April 5. Rev. Charles Jarvis Harriman, Rector, St. James the Less, Philadelphia.

April 7-11. Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

April 12. Rev. James M. Collins, Rector, Atonement, Philadelphia.

April 14-15. Rt. Rev. Frank DuMoulin, D.D., LL.D., Rector, the Saviour, West Philadelphia.

April 16-17. Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania.

April 18. Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's.

April 19. Rev. Robert O. Kevin, St. Stephen's.

THE REV. HUGH L. WILLSON TO STUDY IN PALESTINE

The Class of 1879 of the Philadelphia Divinity School celebrated its Fiftieth Anniversary by a gift to the School of a thousand dollars. This sum was to be awarded by the Faculty to a recent graduate, in order that he might visit the Holy Land and spend some time in study there. The Faculty have just announced the appointment of the Rev. Hugh Latimer Willson to this Fellowship. Mr. Willson is a B.A. of Haverford, and an M.A. of the University of Pennsylvania. He graduated at the Divinity School in the Class of 1928. Since his graduation he has held a graduate scholarship at the Divinity School, and has been specializing in Church History in which subject he majored for his S.T.M., taken in 1929.

The Class of '79 numbers among its members two well-known presbyters of the Diocese of Pennsylvania, both of whom long served in the township of Lower Merion: the Rev. Dr. H. A. F. Hoyt, rector emeritus of St. John's Church, Cynwyd, and the Rev. W. W. Taylor, of Christ Church, Bridgeport. It is understood that this notable and most useful gift was suggested by Dr. Hoyt.

DIVINITY SCHOOL OFFERS "REFRESHER COURSES" FOR THE CLERGY OF DIOCESE

The Philadelphia Divinity School will offer a series of brief courses for clergy at a summer conference to be held at the Divinity School from June 9 to June 12, 1930.

The Rev. Drs. Barton Montgomery and Ayer will present recent developments in New and Old Testament scholarship and in the field of Church History, so that those who attend may be refreshed by familiarity with modern trends which may have escaped the attention of the busy parish priest.

The Rev. Drs. Bartlett and Foley and Prof. Ewing will conduct conferences on subjects vital to the work of the ministry.

BISHOP TAITT TO CONDUCT "THREE-HOUR" SERVICE

On Good Friday the Bishop Coadjutor will conduct the "Three-Hour" Service in Christ Church, Germantown, at the corner of Tulpehocken and McCollum Streets.

JUVENILE COURT WORK MEETING WITH RESULTS

Encouraging reports have been received of the progress of the work being done in connection with the Juvenile Court by Mrs. Mabel Gwynne, who was appointed to look after cases of Church children which reach the court directly or through social service agencies. The Department of Christian Social Service of the Diocese and the Diocesan Committee of the Woman's Auxiliary, of which Mrs. J. Willis Martin, is chairman, are co-operating in the supervision of the work.

Since Mrs. Gwynne began her work a few weeks ago a number of cases of children have been referred to her. She has also succeeded in placing two children in private homes and two additional cases are pending. The City Mission aided in outfitting two children. Contacts have been made with a large number of child caring agencies and with the city's Department of Public Welfare and with the courts; twenty-nine visits have been made on behalf of children and seventeen visits made in securing foster homes.

BISHOP TAITT DIRECTS ATTENTION TO GOOD FRIDAY OFFERINGS

In the Bishop Coadjutor's Message in this issue attention is directed to the Good Friday Offerings. For more than one hundred years the Church has been doing work in the Near East. An intensification of its work and widening of its field have been undertaken in the last five years through the educational chaplains. Palestine, Mesopotamia and Greece are the fields of work.

In Jerusalem the American chaplain, the Rev. Charles T. Bridgeman, assists the Patriarch of the Armenian Church in training the priests of that Church in their important theological seminary on Mt. Zion. This vital work is designed to give the Armenian Church a priesthood educated to meet the manifold modern problems. A similar education of priests for the Syrian Church in Jerusalem is undertaken by the American chaplain at the request of their Patriarch.

Other activities maintained in the name of the Church include education of forty Armenian children in Syria, promotion of the Daily Vacation Bible School in the Orthodox Church, promotion of Sunday School work, care of American residents and visitors, and other duties incident to serving on the staff of the Anglican Bishop.

With a portion of the Good Friday Offering the American Church, in co-operation with the Anglican Communion throughout the world, aids in the work of the Anglican Diocese of Jerusalem, which includes a fine system of Church schools for all races and creeds, a hospital at Hebron, serving Moslems, Jews and Christians, and evangelistic work for Jews and Moslems.

In Mesopotamia, the Assyrian Church, the apostolic Church, has gradually been reduced by war and persecution to a mere handful, which before the World War lived under their Patriarch in the mountains of Kurdistan. Exiled and decimated by the war, there are now but 25,000 refugees resident in Mesopotamia, chiefly at Mosul. The American Church was invited to aid in saving this neglected but heroic people.

Through an American educational chaplain in Mosul, the Rev. John Panfil, who was one of our own clergy in this Diocese, the following work is done with funds from the Good Friday Offering and the Assyrian Relief Fund: schools in Mosul and in the villages; medical work to stem the ravages of malaria; relief work and settlement, strengthening the hands of the Assyrian Patriarch, Mar Shimmun.

The Good Friday Offering, made by grateful Christian people, is the means which the National Council designates to support this work. The maintenance and strengthening of the work depends on this voluntary offering.

SPECIAL NOTICE TO "CHURCH NEWS" READERS

The next issue of "The Church News" will be the Special Annual Diocesan Convention number, and will not reach you until after the Convention, which will meet on Tuesday, May 6, in Holy Trinity Church.

Do Not miss the Convention Number.

We are counting upon an interesting, helpful and informative report of the proceedings of the Convention, including the full text of Bishop Taitt's Convention Address, and the Convention Number also will include many other features of special interest to all our people everywhere in the Diocese.

If your subscription expires with the current issue be sure to renew it at once so as to make certain of receiving the Convention Number.

Rectors and Vestries desiring copies of the Convention Number for distribution among their congregations write or telephone the business office of "The Church News," 1016 Arch Street (Bell Phone, Walnut 0349) for special rates.

Orders for extra copies should be placed as early as possible.

NEW WORK IS STARTED AMONG COLORED PEOPLE IN NORTH PHILADELPHIA

As a result of a co-operative movement on the part of Dean Levis, Archdeacon Phillips and the Rev. James N. Deaver, a missionary work and a Community Center has been opened among the colored people east of Broad Street between Girard Avenue and Dauphin Street, in the Convocation of North Philadelphia.

Dr. Deaver is serving as Director of the new work, in addition to his other duties as rector of St. Thomas Church, in Twelfth Street below Walnut. The work was inaugurated following a survey made of the district by Dr. Deaver, who reported a colored population of approximately 10,000 among whom there was a great need for the Church's influence and for a social service work. Decision to begin a work followed a consultation with Dean Levis and with Archdeacon Phillips.

Dean Levis tendered the use of the parish house of the Church of the Incarnation, Broad and Jefferson Streets, as a center for bringing together those to whom the services of the Church may appeal and be helpful. During the past few weeks Community Services have been conducted each Sunday night in the parish house and a Sunday School has been started, sessions being held each Sunday afternoon. Beginning with about fifteen children the school has increased its enrollment in less than three weeks to about fifty. The Sunday night services are being attended by an average of seventy-five people.

Special speakers have addressed the night services during the past month. These have included Dean Levis, Archdeacon Phillips, Mrs. Mary Phelps Dixon, Secretary of the Colored Y. W. C. A.; Mr. C. R. White, Principal of the Durham Public School; Mrs. Lena Trent Gordon, Special Investigator of the city's Department of Public Welfare; and the Rev. Scott Wood, of Pittsburgh, representative of the Synod of Washington for Missionary Work Among the Colored People. Dr. Deaver is in personal charge of the entire work. With the exception of two small congregations of another communion Dr. Deaver reports there are no other established Protestant communions in the entire district that have churches. There are a number of small missions that are being conducted by individuals occupying for the most part rented stores.

MEMORIAL DAY SERVICE AT ST. JAMES THE LESS

The second annual Memorial Day service will be held in the churchyard of St. James the Less, May 30, at ten o'clock. The temporary altar erected under the Lych gate becomes for an hour the Sanctuary of a necropolis or city of the dead, where five cemeteries lie grouped nearby. The Burial Office is read, and the Holy Eucharist offered, with the Collect, Epistle and Gospel provided in the revised Book of Common Prayer. It is a witness for Jesus and the Resurrection, in which every worshipper may take his part as if the body of his own loved one lay beneath the purple pall between the tall candles before the altar.

CHURCH NORMAL SCHOOL COMMENCEMENT DATE FIXED

The Annual Commencement of the Diocesan Normal School will take place in St. James Church, Twenty-second and Walnut Streets, Philadelphia, on Thursday evening, April 24, 1930, at 8 o'clock.

The address will be given by Miss Mabel Lee Cooper, who is in charge of Teacher Training under the National Department of Religious Education. Diplomas of the National Accredited Teachers' Association will be awarded to those who have finished the required work in twelve subjects, and credit certificates will be given to students who have done part of the work of the Normal School.

Miss Cooper also will conduct a course on "Story Telling" at the Church Training and Deaconess School, 708 Spruce Street, Philadelphia, for ten periods commencing Wednescday evening, April 23, 1930.

This course is a part of the Diocesan Normal School and is open to the public.

CHURCH PERIODICAL CLUB BEGINS NEW DEPARTURE IN EDUCATIONAL WORK

Down in the mountains of one of our Southern States we have found quite a collection of people who are of the old American Colonial stock: poor, ignorant and uneducated, living in little wooden shanties all through the mountain districts. They have large families, eleven and twelve children in each and the children sometimes sleeping six in a bed.

In talking the matter over with the Deaconess there in the Mission House we find there is a possibility of giving these children a thoroughly good education so that they may some day take their places as future good citizens of America. Now the children are ready and eager to go to the Public Schools, but one difficulty faces them at the very start. They must buy their own books, as the county will not supply them and the parents are too poor and too uneducated themselves to give them the money. The mission cannot buy them, as the only income for the use of the mission is derived from the sale of second-hand clothes at very small prices to the people round about. These clothes are sent to the Deaconess by friends who are interested in her work and the proceeds from their sale goes to provide medicines and other small needs of the Mission. So the Church Periodical Club in the Diocese of Pennsylvania has started in to raise a sum of money for the purchase of the needed school books.

Ten children have already been sent back to renew their studies at the expense of the Club, these having previously started their education but been forced to stop for lack of books. There has been paid in $32.60 for this purpose and more sums have been pledged so that other children will be equipped with books and sent to school as soon as possible.

The price of the books varies from the Primary Grade which costs 40c to the Fourth Grade at about $4. The small cost of the books will enable almost every Parish working for the Church Periodical Club to do something for these children.

These people are not only uneducated, but they are not religiously trained. However, services are held on Sunday in the Mission Church and also a small Sunday School, and the attendance has increased greatly under the supervision of the Deaconess.

Remember, these children come of our old American stock, born here on our own soil, and should appeal to every American in the work of giving them every chance to become good American citizens.

TO GIVE DEMONSTRATION BEFORE FRIENDS SCHOOL

The Yearly Meeting of the Friends' First Day Schools has invited Mrs. John Loman to conduct a demonstration class for Junior pupils, exhibiting modern methods in teaching. This demonstration class will be given on Saturday, April 19, 1930, at the Abington Friends' Meeting.

Lenten Offering Presentation Services

Seven Services have been arranged for the Presentation of the 1930 Lenten and Missionary Offerings of the Church Schools of the Diocese.

In order to permit the largest possible participation of the Church Schools a different place for each of the Services has been selected, and the seven have been divided so that three will be held on one Sunday and four on the Sunday following.

Services on Sunday, May 11, 3.30 P. M.

On the above date at the time designated Presentation Services will be held as follows:

For the Convocation of Norristown, at St. John's, Norristown.

For the Convocation of Chester, Church of the Redeemer, Bryn Mawr.

For Bucks County section of Germantown Convocation, at St. James, Bristol.

Services on Sunday, May 18

On the above date Presentation Services will be held in the following Churches at the time designated in the list:

For Germantown Convocation, excluding Bucks County, at St. Luke's, Germantown, 3 P. M.

For North Philadelphia Convocation, at St. Simeon's, Philadelphia, 3 P. M.

For West Philadelphia Convocation, at Chapel of Mediator, 4 P. M.

For South Philadelphia Convocation, at Holy Trinity, Philadelphia, 4 P. M.

Missionary Offerings should be forwarded to the Treasurer by May 6, in order that the amount from each School may be printed for distribution at the Services.

In order that space may be reserved for Junior Choirs and other organizations in uniform information should be sent to the Department of Religious Education, Room 30, Church House, by May 9, 1930.

TO HOLD COMMENCEMENT OF CHURCH FARM SCHOOL ON FRIDAY, JUNE 6

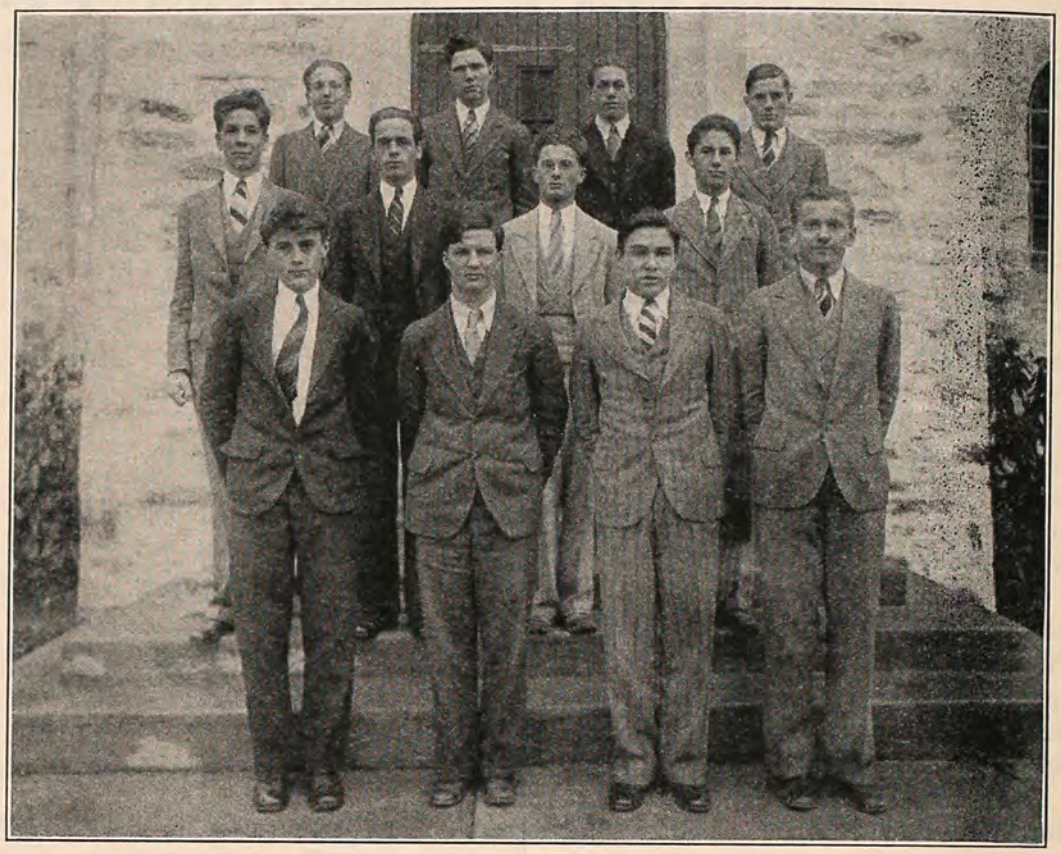
Friday, June 6, will be a Red Letter day for twelve young men graduating from the Church Farm School. This is the largest class graduated and the classes in the future will have the same number of boys, perhaps a few more.

Their names are Samuel H. Barker, Richard G. Barr, Ernest M. Belt, Guido G. della Cioppa, Jack F. Derrickson, Gilbert M. Eddy, William E. Graf, Elbert A. Peddrick, Samuel L. Phillips, Howard P. Prosser, David F. Rankine and Harold H. Smith.

The Commencement will be held in the Auditorium of Greystock Hall at 2.30 P. M., D.S.T. The Rev. George C. Foley, D.D., will preach the baccalaureate sermon on Sunday morning, June 1, at 11 o'clock, at St. Paul's Church, West Whiteland. Bishop Taitt will give the Commencement Address and preside at the exercises.

Special arrangements have been made with the Pennsylvania Railroad to have trains stop on Sunday, June 1, and Friday, June 6. Invitations are sent by the boys to their relatives and friends and all who are interested in the School are most cordially invited to be present at the times stated.

Graduates of the Church Farm School



Reading from left to right, top row: Samuel H. Barker, Gilbert M. Eddy, Elbert A. Peddrick, Samuel L. Phillips; middle row: Ernest M. Belt, Richard G. Barr, Harold H. Smith, William E. Graf; lower row: Guido G. della Cioppa, Howard P. Prosser, Jack F. Derrickson and David F. Rankine.

BISHOP TAITT TO LAY CORNERSTONE ON PALM SUNDAY AT ST. AMBROSE

The cornerstone of the new parish building of St. Ambrose Mission, Howard and Ontario Streets, will be laid by Bishop Taitt on the afternoon of Palm Sunday, April 13, at 3 o'clock. The Rev. N. V. P. Levis, Dean of the Convocation, and the Rev. Frederick B. Halsey, missionary in charge of St. Ambrose, will assist in the service, and it is expected a large number of the clergy of the Diocese will be present.

For a number of years the need of a parish building has been keenly felt at the mission to take care of its various congregational activities and to properly care for its Sunday School and its work among the young people of the mission and among the community the mission serves. Before it was made possible to begin the building project, the mission people were working to clear off a debt, and since they have been raising a fund to carry out the parish building work. The Bishop has asked the membership of the Church Extension Fund to aid in the cost of completing the building and assistance also is being given by the Diocesan Campaign Fund. It is hoped to have the new building completed by the middle of June.

When the building is finished St. Ambrose will be completely equipped for its work. With a Sunday School of more than 200 children, the mission has had to house the greater number of these in the church basement. The missionary has been compelled also to withhold requests for meetings of organizations because of lack of room. There have been virtually no facilities for many young people's activities.

CLERGY CHANGES

The Rev. Charles Townsend, for eighteen years rector of the Church of the Good Shepherd, Rosemont, has accepted a call to the rectorship of St. Stephen's, Providence, R. I., and leaves to assume his new charge shortly after Easter.

The Rev. John Craig Roak, Deacon, who has been in charge of the Resurrection, Mayfair, on May 1 will become an assistant at St. Paul's, Overbrook. Dr. Newton, rector of St. Paul's, leaves the city, on April 26, for England, where he is to preach the Colonial Missionary Sermon in City Temple, on May 14, under the auspices of the Free Church Council of Great Britain. During Dr. Newton's absence the Rev. R. W. Seaman, who is taking a post-graduate course at the Philadelphia Divinity School, will officiate at St. Paul's until about the middle of June.

REV. JOSEPH SHERLOCK DIES OF HEART ATTACK

The Rev. Joseph Sherlock, D.D., thirty-nine years rector of the Church of St. John Chrysostom, Twenty-eighth Street and Susquehanna Avenue, died February 25, aged 68, after a few hours' illness with a heart attack. Born in Philadelphia and graduated from the University of Pennsylvania, he took his B.D. at the General Theological Seminary, and received his doctorate from Temple University. He was curate at Mt. Calvary, Baltimore, and rector of Grace Church, Weehawken, N. J. He had been vice-president of the Clerical Union for the Maintenance and Defense of Catholic Principles, and for eight years was president of the Philadelphia Branch. His brethren of that organization at the request of his relatives took charge of the burial, which was in the churchyard of the neighboring Parish of St. James the Less. His body lay in state there in the church from Wednesday afternoon until the funeral, Friday morning.

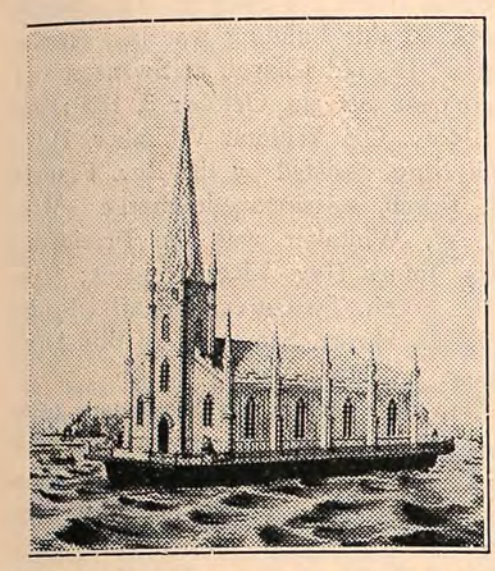
A solemn requiem was sung; Rev. Frank L. Vernon preached the sermon; and Bishop Taitt took the committal.

WANTED — Single furnished room for woman. Cooking conveniences near room. Prefers Germantown or suburb. Answer—THE CHURCH NEWS, 1006 Arch Street, Philadelphia, Pa.

Development of Church's Work Among Seamen of the Port of Philadelphia

"Fling out the banner! Let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The Cross on which the Saviour died."

More than eighty years ago the words of the famous hymn of which the above



The Old "Floating Chapel," 1849-53

is the opening verse were written by the late Rt. Rev. George Washington Doane, Bishop of New Jersey, in honor of, and marking the inauguration of missionary work among seamen of the Port of Philadelphia under the auspices of the Churchmen's Missionary Association for Seamen.

In the long years that have intervened since that memorable occasion, the Church interest in and ministration to "the men who go down to the sea in ships," has been not only unabated, but has developed and expanded until the Church in the Diocese of Pennsylvania now shares and is a most potent influence in one of the foremost missionary works among sailors to be found anywhere in the whole world.

Today this work centers and functions, as every one who reads these words already may know, in the Seamen's Church Institute under the immediate supervision of a Board of Managers of which the Bishop of the Diocese is the Honorary President, and which comprises in its membership and in the membership of the many auxiliary units of the Institute, a very large and representative number of our Church people in the Diocese and in the other Dioceses of the State of Pennsylvania.

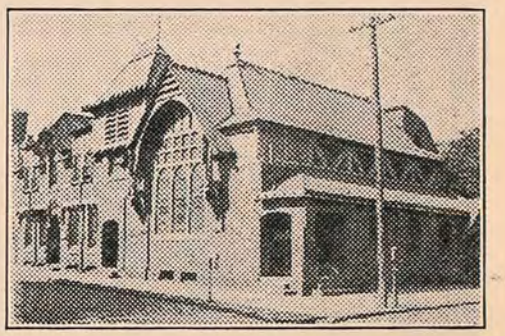
This year the Board of Managers of the Institute is commemorating the Tenth Anniversary of its incorporation. During that period, its official records show that more than 1,000,000 sailors, representing virtually every race and flag on the globe, have shared its hospitality and its service. Under the circumstances THE CHURCH NEWS feels it will be of interest to its readers to review briefly the early history of the Church's work among seamen in this Diocese, its several periods of development, and to present some outstanding details of the larger field of work and of service in which the Seamen's Church Institute is ministering.

When the Rt. Rev. Alonzo Potter dedicated the floating Chapel of the Redeemer in the early part of January, 1849, it was anchored at the foot of Dock Street, Philadelphia, and this unique edifice was considered the last word in mission work for seamen. A Floating Chapel had been established in the harbor of New York a few years before and a group of earnest laymen representing several of the prominent Churches of the Diocese of Pennsylvania organized the Churchmen's Missionary Association for Seamen in the Port of Philadelphia for the purpose of erecting and maintaining a similar enterprise here.

The first missionary engaged in this work was the Rev. Richard S. Trapier, who, before his ordination, had been a Lieutenant in the U. S. Navy, in which he served for eighteen years.

The first anniversary service of the Churchmen's Missionary Association for Seamen was held in St. James' Church, Philadelphia, the Rev. Dr. Dow, rector, October 24, 1848. The Board of Managers at that time included Rt. Rev. Alonzo Potter, President; James C. Booth, Vice-President; William C. Kent, Treasurer; Edward L. Clark, Secretary; Joseph E. Hover and Henry F. Rodney, Wardens; and Wm. G. Allen, James M. Aertsen, George Colhoun, R. S. H. George, John McCollom, Joseph R. Massey, R. G. Mitchell, Solomon Shepherd, John S. Twells, Thomas B. Wattson, Isaac Welsh, J. R. Wucherer.

A Silver Communion Set (still in use) was presented by Mrs. Edward S. Burd and first used at the Easter Service on the Floating Chapel April 8,



The Old Seamen's Mission, Front and Queen Streets, 1878-1922

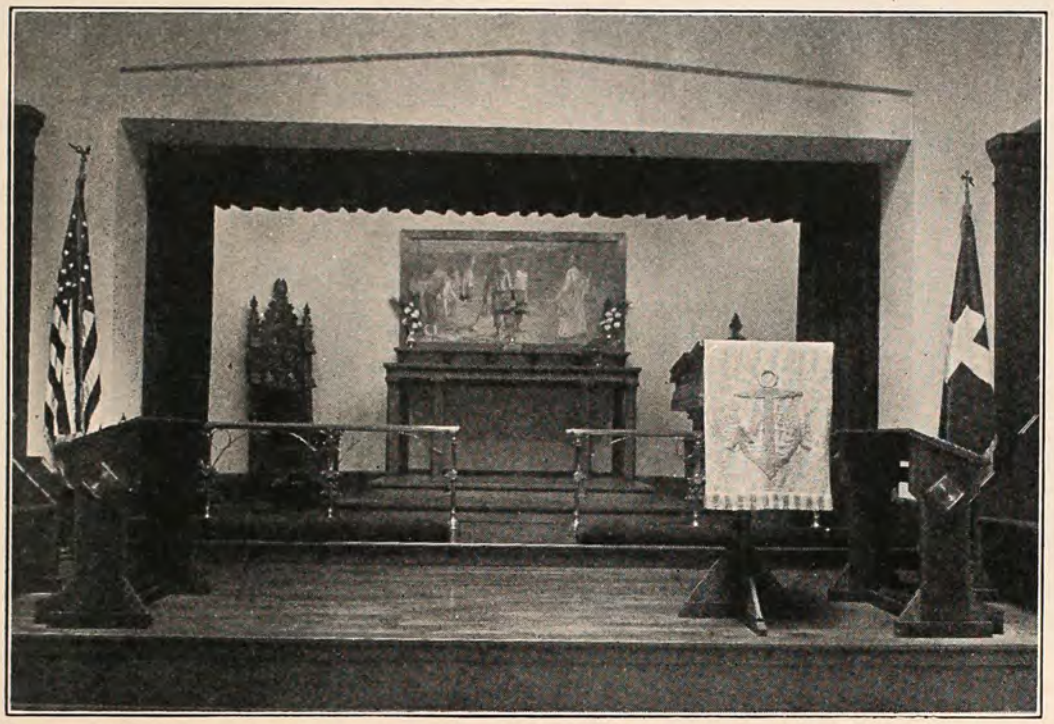
1849. A fine-toned bell was the gift of the Sunday School of Christ Church, Philadelphia, and a stone font was presented by the Sunday School of St. Peter's Church, Philadelphia.

Because of defects in the barges on which the Chapel was erected, or because of spite work on the part of enemies along the waterfront, the Floating Chapel sank out of sight, save for the emblem floating at the peak of the steeple, on three different occasions, and the Managers decided to abandon that type of work. So in 1853 the Chapel of the Redeemer was floated to the Camden side of the river and sold to the congregation of the recently organized St. John's Church, at Broadway and Royden Streets, where it served as a Church edifice until destroyed by fire on Christmas, 1870.

The New Building of the Seamen's Church Institute, Walnut Street Between Second and Dock Streets

The work of the mission for seamen was transferred temporarily to a sail loft, and from there to more substantial quarters at Catharine and Swanson Streets.

On June 15, 1878, the cornerstone of the Church of the Redeemer at Front and Queen Streets, which, with the Parish house adjoining, was to supplant the Chapel of the Redeemer, a block away, was laid. The Rt. Rev. William Bacon Stevens took part in the ceremony of consecration January 5, 1879.



The Chapel of the Redeemer in the Institute, a Memorial to William West Frazier

The contemporary account of the cornerstone laying indicates that the occasion was one of great interest to the Church people of the Diocese. The following clergy were present: Rev. Henry Y. Morton, D.D.; Rev. William Suddards, D.D.; Rev. C. George Currie, D.D.; Rev. Thomas L. Franklin, D.D.; and the Revs. Samuel Durborow, S. B. Simes, G. F. Breed, Robert Mackie, J. Edgar Johnson, B. F. Taylor, and others, including the recently elected Missionary, the Rev. Benj. H. Latrobe, Jr., formerly Rector of Calvary Church, Wilmington, Del. Our Bishop Coadjutor, the Rt. Rev. Francis M. Taitt, calls attention to this period in his current message. As Rector of Trinity Church, Southwark, he was particularly interested in the nearby mission for seamen.

The Navy Yard, then situated at the foot of Washington Avenue, gave an air of distinction to the neighborhood; and many sturdy sea-captains with their families, and other sea-faring men of the sailing ship type who made Philadelphia their home port, lived in the district, which included the more respectable end of sailor-town.

The Church of the Redeemer was both a parish church for the family man whose trade was that of mariner, and a mission center for his more footloose brothers of the roving and rougher variety. It was one of ten churches of the Diocese, situated within a square mile, ministering to the crowded section of Southwark. It was one of five Missions to Seamen, supported by the Protestant Churches, within a few blocks of each other. A flourishing Sunday School grew up under the ministrations of the Rev. Mr. Latrobe, who resigned in 1885; and the Rev. Francis M. Burch, who served from 1887 until 1894.

The Auditorium on the second floor of the parish house, which had been erected through funds provided by the estate of Charles Brewer, of Pittsburgh, was crowded every Tuesday night when a program of entertainment was provided. Beginning early in the 1880's, this weekly gathering took the form of a temperance meeting, with hymns, prayers, and an earnest exhortation preceding the entertainment. This continued for over thirty years, and a roster was kept of all who signed a pledge as a result of these meetings. Some 12,000 names in all were entered; and 1440 successive meetings were recorded.

A Women's Auxiliary was formed in the late eighties and, among other activities, raised funds to establish a Church Home for Seamen. The cornerstone of this building was laid on the site of the old Chapel, at Swanson and Catharine Streets, October 2, 1890; the Rt. Rev. Ozi William Whitaker, D.D., officiating, assisted by the Rev. Francis M. Burch, missionary-in-charge. Mrs. O. W. Whitaker was the President; Mrs. James Hay, Vice-President; Mrs. J. C. Booth, Treasurer, and Miss Katherine D. Hover, Secretary, of this Auxiliary.

One very interesting occurrence took place at the Mission in connection with a Confirmation service which Bishop Garland attended shortly after his election as Suffragan, when the Rev. George S. Gassner was the minister-in-charge. In his address the Bishop referred to an incident of heroism at sea when a captain of a ship from Philadelphia had stopped his vessel in a heavy storm off the Irish coast and put off in a small boat to rescue the crew of a British trawler. After the service, one of the seamen who was a member of the Confirmation class, said that he had been on the rescuing vessel, and a woman who was also Confirmed, proved to be the wife of a fireman who had been in the engine room of the same ship.

Vast changes in the neighborhood, and waves of immigration, together with the passing of the sailing ship,

A Sunday Gathering in the Auditorium. Twenty-eight States of the Union and Fourteen Foreign Countries Were Represented on a Recent Occasion

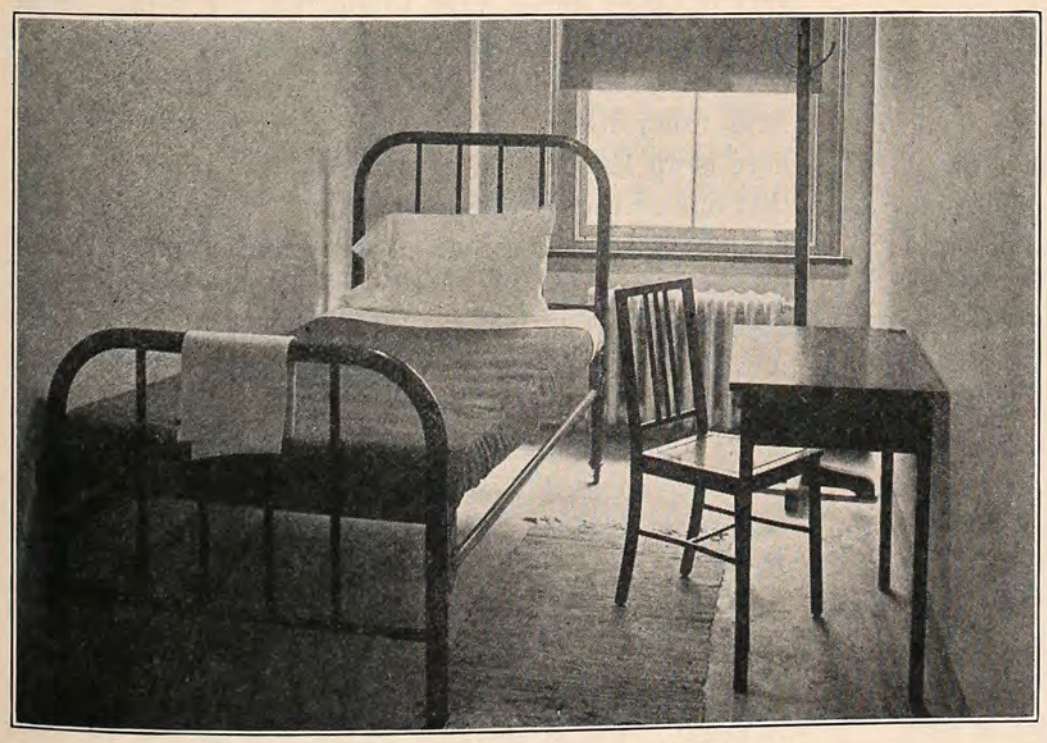
caused corresponding changes in the congregation attending the Church of the Redeemer and affected its program of activity. The Rev. Mr. Gassner saw the necessity of branching out, so as to cover more of the expanding water-front. Reading rooms were established at Point Breeze and Port Richmond. The latter, made possible by the bequest from the estate of James W. Biddle, is still functioning as a useful outpost, in association with the Seamen's Church Institute.

This title, Seamen's Church Institute, representing a standard of modern social and spiritual service to seamen, first developed on a large scale in New York, was assumed by the Church of the Redeemer and its affiliated centers, while still under the direction of the Churchmen's Missionary Association, at the suggestion of the Rev. George S. Gassner, whose service as Missionary-in-charge covered the first twenty years of the twentieth century.

After the World War had shut off most of the seamen from access to the mission, it became the headquarters for welfare work among members of the Guard and Fire Company on duty along the water-front guarding the war material and food supplies for the allies and our own troops, which crowded the piers and overflowed on Delaware Avenue. Then, at Bishop Rhinelander's suggestion, the Philadelphia Section of the Navy League became interested in opening a cafeteria in one of the rooms. Here, some of the prominent women of the city, including the late Mrs. Ernest Law and Mrs. Alexander Van Rensselaer, Mrs. John A. Brown, Jr., Mrs. Stanley G. Flagg, Jr., Mrs. Charles Henry Scott and Mrs. Ellis Jackson, donned aprons and served meals to soldiers, stevedores and seamen. Here, "Charlie" Bourquin, a product of George C. Thomas and Holy Apostles Church, noted along the water-front for his bright and cheery ways, for thirty years lay-reader and missionary assistant to the minister-in-charge of the Church of the Redeemer, worked with the committee of the Navy League and helped to interest them in the idea of a larger and better Seamen's Church Institute.

Dormitory in the New Building, Joint Gift of the Philadelphia and State Auxiliaries. A Number of the Beds in This Dormitory are Memorial Gifts

The Rev. Percy R. Stockman, then Rector of the nearby Gloria Dei (Old Swedes') Church, gave encouragement also to the new friends of Seamen's work, and the Board of the Association, including the late W. W. Frazier, and W. W. Frazier, Jr., T. Broom Belfield, Reed A. Morgan, Samuel F. Houston, and others, agreed to merge the mission with the new Institute once it became established. The Rev. A. R. Mansfield, Superintendent of the Seamen's Church Institute of New York, came to Philadelphia and urged on the new movement. The Rev. John Walker, of St. Peter's Parish, was selected to be the organizing Superintendent, and a committee was appointed to locate a new site and to draw up a plan of organization. Mr. Walker was chosen about the same time to head a country-day school for boys in Meadowbrook Valley (which he has since developed into an outstanding school), and declined his election to take charge of the Seamen's Church Institute. Mr. Stockman was then requested to fill in, and has remained the Superintendent and Chaplain of the Institute ever since, resigning his rectorship in the summer of 1922.



One of the Individual Rooms in the Institute

The Seamen's Church Institute was incorporated March 5, 1920, as an interdenominational, independent society for the purpose of rendering every possible service for the Welfare of Seamen. The Bishop of the Diocese of Pennsylvania was made Honorary President ex-officio, and representatives of the Federation of Churches and of a half-dozen religious groups were elected Honorary Vice-Presidents. Mr. Alexander Van Rensselaer was elected the first President of the Board of Managers, which included thirty men and ten women of prominence in the community. The Charter was signed by 150 men.

In the spring of 1920 the site for the new Institute was determined by the purchase of the old St. Alban's Hotel, at Second and Walnut Streets. Within a year, adjoining properties extending west to Dock Street, were acquired. After extensive renovation the old hotel was opened as headquarters of the In-

(*Continued on page 272*)

The Church News

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A REASONABLE REQUEST

The Treasurer of the Diocese, Mr. A. V. Morton, has sent to the Accounting Wardens of the Parishes a circular letter showing that during the year 1929 the Parishes remitted their apportionment for Missions so irregularly that he had been obliged repeatedly to overdraw his account in order to forward our monthly proportion to New York. In the month of January, only $2000 of the $33,000 which he should have every month was remitted to him by the Parishes, while, on the other hand, in December he received $125,000.

His request that every Parish remit a proportionate amount of their apportionment every month is a reasonable one which ought to receive the attention of every accounting warden. But of course the wardens cannot send regularly unless the parishioners contribute regularly, and, in the last analysis, the responsibility rests upon the individual members of each Parish to see that their pledges are kept paid up to date.

ON A CATALOGUE

The Atheist Book Company of New York has sent to this magazine a copy of its sixty-five-page catalogue of Anti-religious Books, with the request that we get our neighbors and friends to buy them in order to undermine religion. Though we had no intention of buying any of them, as it was near Easter, we looked through the list to see how many were devoted to attacking a belief in immortality. Strange to relate, though there were hundreds of books and tracts on other matters relating to Christianity, some with such brutal titles as "Christianity Dismembered," there were only one book and one small pamphlet on the Resurrection of Christ. If the Atheist Book Company are trying to undermine Christianity, that is the subject upon which they should concentrate, for upon the Resurrection our faith rests: "If Christ be not risen from the dead," says St. Paul, "our faith is vain."

The Atheists bring so few of their cohorts to the attack on immortality that one wonders if their heart is in the battle. How *can* a man who has ever loved desire to undermine this doctrine? And Atheists have loved their mothers and fathers and wives and children like the rest of us. Indeed some of the authors whose books they advertise *did* believe in immortality, though it is the thin, cheerless immortality of John Burroughs (of whom they make much), who expected to live again only in the lives of others, or the almost equally unsatisfactory impersonal immortality of George Eliot, who prayed that she might live again in minds made better by her presence, and in pulses stirred to generosity by her life.

Surely at no time of the year will Atheistic books have such small sales as at Easter when the heart of man cries out for immortality with an instinct as unerring as his thirst for water.

"We thirst at first,—'tis nature's act;
And later when we die
A little water supplicate
Of fingers going by.

It intimates the finer wants
Whose adequate supply
Is that great water in the West
Termed Immortality."

AN OLD FRIEND

While Darwin's discovery of the change and development of species may be true of plants and animals, it does not appear from an unprejudiced comparison of the Old Testament with contemporary conditions in the Church that it applies at all to the different species of religious people. In the realm of religion Tennyson's famous line about Nature being so careful to preserve the type unchanged would seem to be much more in accordance with facts. For diggers in dusty tomes have found that the young people have always been wild and that the older generation has always wondered what the world was coming to. And now, to completely put Darwin to confusion, here is an English clergyman who has just discovered that one of the religious types that we considered most modern was well known in the eighth century before Christ: that our dear, good friend Mr. Buttress, who supports the Church from the outside, who presents it with a tile aisle upon which he never treads, and a many-stopped organ to whose notes he never sings, and a marble altar at which he never kneels, is a modern specimen of a hoary and venerable type which evolution has been powerless to change; for, as the Englishman points out, an ancient Mr. Buttress is described with rare artistry in the twenty-seventh chapter of the second book of the Chronicles—"Jotham was twenty and five years old when he began to reign. And he did that which was right in the sight of the Lord, according to all that his father Uzziah

did: *howbeit he entered not into the temple of the Lord.* He built the high gate of the house of the Lord."

We love Mr. Buttress; he does that which is right in the sight of the Lord, and the Church appreciates his generosity. But he ought also to enter into the house of the Lord on Sundays. That would be better for both him and the Church.

A Wholesome Atmosphere

By the Rev. George C. Foley, D.D.

Outline of address at the Pre-Lenten Conference of the Bishop Coadjutor and the Clergy, Monday, March 3, 1930

It will be generally agreed that the purpose of Lent is to deepen our understanding and enrich our experience of religion. Personally, I have found that very much depends upon the atmosphere in which we pursue our struggle against sin and our aspiration after goodness; and it is *ideas* which create this atmosphere and form this background. I wish to inquire whether certain familiar ideas are quite adequate to inspire true thoughts of God and of ourselves.

I suppose the word which will bulk the largest to our consciousness during this season is Sin. What is our concept of sin? And what should be our attitude towards it? Of course, the idea of sin was not created by Christianity, nor is the sense of sin original with us. In all religions it may be found from the crudest form of *tabu* to the profoundest insight of a Hebrew prophet or of Christ and with the deepening of spiritual experience there has been an ever-increasing sensitiveness to it. Undoubtedly today there is a lessened sense of sin, and I do not think this is due wholly to a slackening of the moral fibre. One of the special aims of this season's endeavor is to develop this sense and make it fruitful. We continually use phrases expressing its "exceeding sinfulness," its heinousness and enormity and actual horror. How far are these words conventional, and how far are they really appreciative?

The popular equivalent of sin is disobedience, and this is an important aspect. The Old Testament is full of commands and statutes, and of such words as "obey," "observe," "hear His voice." The New Testament has two words, used some thirty times, translated "disobedience," and several others used about as frequently, denoting "transgression" or "trespass." Now this idea has ruled our Western theology, which has always been much more alive to the thought of sin than that of the East. Unfortunately, in the third century, it began to be described as *delictum* or *crimen,* an offence against a statute, and its consequences as *culpa,* guilt or exposure to penalty. This has rendered the Latin tradition legalistic in its ethics and religion. We have not entirely escaped this atmosphere. But, curiously enough, there is a word in the Old Testament and another in the New, used with their cognates more than 500 times, which surely are more interpretative of the deeper aspects of sin than the rarer and more incidental terms. These words mean "missing the mark," failure to realize the true end of our being. This is the more valuable because it is so much more suggestive in its connotations.

The validity of the thought of disobedience is admitted: but does it lead us to a sense of the real inwardness of sin? What is the really dreadful thing about it? That it is the breach of a statute, or the breach of personal relations? Is even the thought of rebellion against God as potent to deter us from wrong, with our modern casual attitude towards law, as the thought of the separation of our life from God? Is a future hell the consequence to be shrunk from, or the inescapable deterioration of our spiritual powers? Is the motive of the fear of castigation likely to be as powerful as the fear of wounding the heart of our heavenly Father? I venture to believe that all of these latter alternatives offer a concept of sin more appealing to the tenderest part of our affections and will than the slighter one commonly entertained.

What then should be our attitude towards past sin? The past is irrevocable: "nor all your piety and wit shall lure it back to cancel half a line, nor all your tears wash out a word of it." But is it a heavy load of guilt and apprehension that is to hang about our necks all our lives? So great a saint as Dr. Pusey was accustomed to kneel and flog his bare back while reciting the fifty-first Psalm. Is that a Christian understanding of the good news of God in Christ? St. Paul well described how "the horses of his soul's chariot pulled two ways;" and in remembrance of the constant strife exclaimed: "O wretched man that I am! who shall deliver me from this body of death?" And multitudes have inferred that it is pious to live in the atmosphere of the seventh chapter of Romans. But a few verses later the Apostle rejoiced: "There is therefore now no condemnation to them that are in Christ Jesus." That verse expressed his Christian assurance, and was the background of his life and message. He realized that God was not remembering his former shortcomings: "God *in Christ* forgave him." ("God for Christ's sake" is a very serious mistranslation.) This divine attitude was not won by the Cross, but expressed by it: and Paul lived in the consciousness of forgiveness. I cannot help feeling that, in our thoughts of past sin, we have been far too abject and

grovelling; we ought to emphasize God rather than sin.

This brings us to the question—what should be our objective in Lent? We call it the penitential season; we use a penitential office and the seven penitential psalms. We confess with a "penitent heart;" we pray, "Restore those who are penitent;" ministers declare absolution to the people, "being penitent;" we claim forgiveness for "those who are penitent." Now penitence means sorrow, contrition, compunction. Is this to be the chief aim of our Lenten effort? Is it basic, or a by-product? There is another word, used twice as often, coming from the same root, and originally meaning the same thing; that is "repentance," through the French coinage, *repentir*. But it is found in the New Testament as a translation of a Greek word (*metanoia*), which has no connection with penitence: and this has been productive of very unhappy consequences. Is the word, rendered "repentance," in any way equivalent to contrition? Did the "penitent" thief betray the slightest symptom of sorrow? He did show that he had changed his mind and purpose; and that is the meaning of *metanoia*. So great a theologian as George B. Stevens defines repentance as "remorse or sorrow for sin." But our Catechism says: "repentance, whereby we *forsake sin*." Is Lent intended for the cultivation of an emotion or a moral activity?

All would admit the propriety of contrition; it is a question of emphasis, and of the order of ideas. By following the New Testament word, we make our emphasis positive instead of negative, ethical instead of merely emotional; and this is a distinct psychological advantage. It is not "the call of Lent to say No" (as in Bishop Potter's tract), but the call of Lent to say Yes. Laying the stress on penitence makes sin bulk too large to our thought, and fills our minds with a defeatist atmosphere. We should not minimize sin; but by exalting grace we cease to treat it artificially. We really make sin more grievous, when we strive less to be sorry about it and more to get rid of it.

This is not academic, but very practical. It is important whether the ideas which environ our efforts are depressing or heartening, a handicap or an inspiration. I am convinced that the direction of our thoughts has been to a large degree mistaken. We have over-stressed the fact of sin; we have undervalued God's relation to it; we have misdirected our energies to sorrow rather than conversion. My point is simply a suggestion of religious psychotherapy: *surround yourselves with a wholesome atmosphere.* And if a text be needed: "reckon yourselves to be dead unto sin, and alive unto God."

Value of the Rural Church School

By the Rev. Frederick E. Seymour
Department Religious Education

The Church School in a rural Parish is one of the most strategic points in the whole Church. Too much care to its development cannot therefore be given. Too little attention, however, has heretofore been paid to it, by Diocesan authority and even by rectors or missionaries in charge of such small stations.

Remember the glory which came to the little town of Bethlehem. It should always be recognized that size is not so valuable a criterion as quality.

The Secretary for Rural Work of our National Council, and representatives of some twenty-six different Christian bodies have suggested that the Fifth Sunday after Easter each year be observed as Rural Life Sunday. The day is most appropriate, being Rogation Sunday. "The Church at Work" (January-February, 1930, issue, page 7) contains practical hints for a proper observance of such an occasion.

But the value of the Church School in rural communities is the theme of this article.

Economically, ultimately, everything "goes back to the soil"; the farmer is still the backbone of the nation, or the foundation of national prosperity. By the same token the spiritual condition of rural communities affects the entire nation. Therefore the ministers in charge of Parishes, and teachers in small Church schools have a tremendous responsibility and a challenging opportunity to lay foundations which cannot be shaken of Christian nurture and education amongst the "sons of toil" who furnish provisions for the nation.

For two reasons the country Church School is strategic. First, because it plays such a large part in providing uplift, contentment, happiness, and cultivation of the Presence of God amongst the local residents. Second, because of the fact that so many young men and young women leave rural Parishes seeking higher educational opportunities or more alluring business openings than the countryside affords and go to urban centers. In the new environment they are apt to drift spiritually unless they are well grounded in the faith before they leave the "home town."

Granted that church conditions in rural localities contain many discouraging features—what community, city or country does not?—if the rector is conscious of the importance of his work, especially amongst the children and early adolescents, the outlook is encouraging, inspiring and challenging.

There is more intimacy for the exertion of personal influence. There are less distractions than in a complex city life. The church and its school occupy a far larger place in the life of the people. It is not only a spiritual center, but a social center, too. Though work may have to be done with poor equipment the need for ingenuity in the use of what is available is a challenge.

From personal experience in a small community as well as from the study of the subjects from the experience of others, it is confidently asserted that the most approved modern methods can be used in the smallest Church School as effectively as in the largest, that graded classes are possible (even with ten or twelve pupils or less), that the best textbooks can be used to good effect and at little expense.

In spite of a natural tendency to be satisfied with "things as they are" because of apparent obstacles, a sense of isolation, the lack of teachers, equipment and so forth, when once a vision of the "bigness" of the small school is seen, and when its strategic importance

is recognized, "all things are possible." A determination to aim for high quality instead of mediocrity, to use the best instead of the cheapest in method and material will inspire the whole community towards the accomplishment of its high task and noble mission.

Conditions in rural communities and small towns often prevent strong upper classes, as the migration to cities is usually constant. But the younger classes can grow in strength, and develop into well-trained churchmen and women. Even in such an urban Diocese as Pennsylvania, there are many rural Church Schools, and many more quite small schools in suburbs and cities.

The rural and small Parishes and Church Schools call for earnest attention and effort towards strength and improvement at the hands of the whole Church. The hearty growth of the whole Church depends largely on the character of church work in the country.

Too much attention can scarcely be given to encourage the small struggling schools in the outlying rural districts whose pupils will some day move to cities. Is it too visionary to think that eventually one or more trained Church School teachers will be assigned to each rural school, at the expense of the Diocese?

The country school has a future. It can be made a great power for good in the Church of the future.

The Church must be alert to recognize this and give the isolated schools hearty encouragement and assistance.

SCHOOL FOR TEACHER TRAINING IS OPENED IN AMBLER BOROUGH

A Normal School for Church School Teachers was established recently in Ambler under the auspices of the Ministerial Association of Ambler and vicinity. The association is composed of a score of ministers representing seven different denominations. Rev. N. B. Groton, rector of our St. Thomas' Church, Whitemarsh, is president of the association. The school has been established under the International Council of Religious Education in Chicago—a ten-session school with two periods each Monday evening during the ten weeks.

During the first period there are two courses: one is an Old Testament content course, taught by Mr. Groton, who is also Dean of the School; the other is a New Testament content course, taught by Rev. Ralph L. Holland, pastor of the Reformed Church in Fort Washington. During the second period there are four courses: "Primary Materials and Methods," taught by Mrs. J. M. Fisher, superintendent of the Primary Department and principal of the Weekday Church School of the Presbyterian Church in Ambler; "Junior Materials and Methods," taught by Miss Helen M. O'Neill, until recently the principal of Shady Hill Country Day School in Chestnut Hill; "Intermediate Materials and Methods," taught by Mrs. Catherine Miller Balm, in charge of the Young People's Department of the Reformed Church; "Training the Devotional Life," taught by Rev. Robert Gottschall, minister of the Schwenksfelder Church in Norristown.

Sessions of the school are being held in the Forrest Avenue School. The building is rented from the School Board. The total enrollment to date is 145; the charge for enrollment in the school is $1.00 per person.

To look downward on injustice will lead you downward; to look upward to righteousness will lead you upward.

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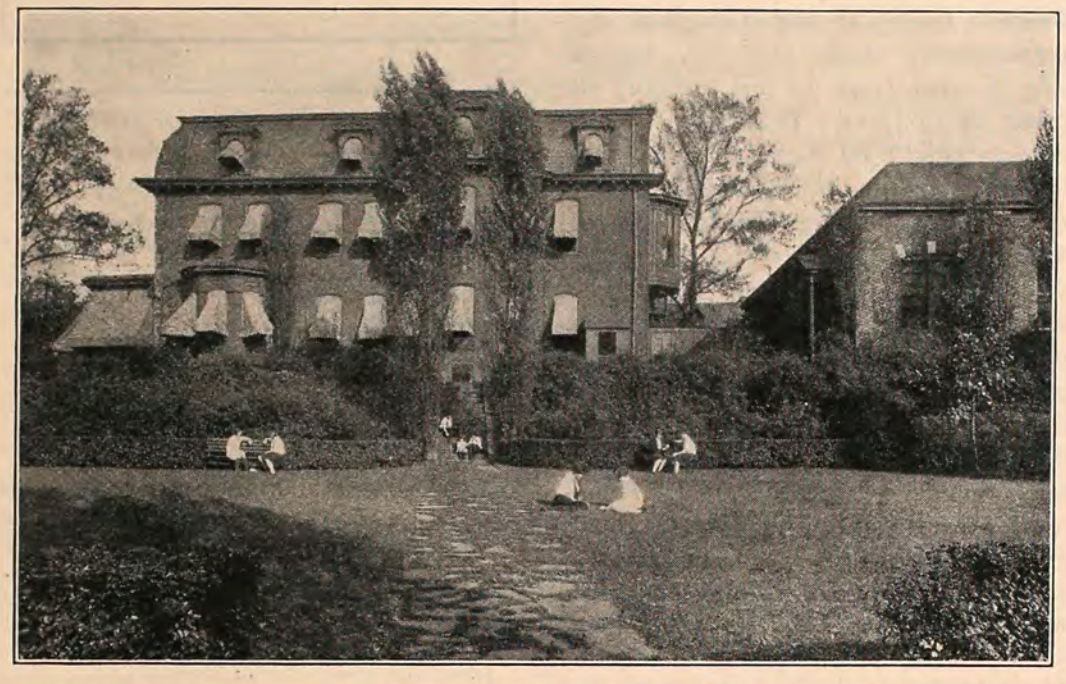
Burd School Arranges Reception to Clergy and Laity of Diocese

Unique among secondary schools in the Diocese of Pennsylvania in its avowed purpose to equip its students with a cultural and artistic background through the medium of the best that Philadelphia offers, in addition to a purely academic education, is the Burd School for Girls at Forty-third street and Baltimore avenue, West Philadelphia.



Exterior of the Burd School. Building to the right is the Recreation Building

In an older day the Burd School would have been known as an "Orphan Asylum," since it was founded in 1861 with endowments provided for that purpose in the will of Mrs. Eliza Howard Burd. But today, although it is still maintained for girls who are fatherless, there is nothing in its equipment, training, or atmosphere that is suggestive of anything other than a large family devoted to the pursuit of the best in the realms of the beautiful, the good, and the true.

Miss Margaret Tappen, the principal, is "the mother" of the family of forty girls. It is she who has guided them from the riches of her many artistic interests into the treasures of the mind that the Art Alliance, the Print Club, the opera, the Orpheus Club and many kindred societies and organizations provide.

It is she who has helped for twelve years past, with sure purpose and steady zeal, toward self-directed lives for her family of girls which in age may range from tots of four to those who are finishing their college training.

That the mothers of other girls in the Diocese, since the school is a part of the Parish of St. Stephen's Church, Tenth street below Market, may know of the advantages which the estate of Mrs. Burd has provided, Miss Tappen and the Board of Women Visitors of the school are giving a series of afternoon receptions and teas, Friday, May 2, and Saturday, May 3, on the school grounds, to the clergy and lay people of the Church in Pennsylvania.

It is hoped that by this means the educational facilities which the Burd School provides without expense to its students may become widely known and result in the placing of girls in its care, who can meet the conditions of entrance, and at the same time let the school be at the service of those who are most in the need of that which it can give.

The school is amply endowed for the training of fatherless girls, but according to the will of Mrs. Burd preference on the waiting list of applicants should be given to the daughters of clergymen of our Church. In fulfilment of these conditions the Rector and Vestry of St. Stephen's Church, who compose the Board of Trustees for the School, are willing to accept girls between 4 and 8 years of age and to give them a home and educate them until they have completed a course of training whether in high school, college, business school, or schools of special instruction along technical lines, as they themselves shall choose, which may fit them to become self-supporting, especially equipped, and independent.

Most of the girls attend the public schools and high schools in West Philadelphia, near the Burd School, for their work during school hours. Others who have graduated are students at the University of Pennsylvania and Pennsylvania State College.

"Experience has shown that it is impossible to compete successfully with the splendid system of instruction provided by the Philadelphia public schools," Miss Tappen said recently in describing the facilities which the Burd School offers. "And, in addition, it has been found advantageous to permit the girls to be thrown with other children. Upon completing the grammar school work such girls as successfully pass the examinations continue their education at the West Philadelphia High School for Girls.

"When the age of sixteen is reached the record of the girl and her aptitudes are carefully considered with the assistance of a vocational expert, and if her work at the high school is not satisfactory she is started on a course of vocational training. But upon the completion of the high school work the girls take up special training for the several occupations which they may prefer. These occupations are as varied as the opportunities in women's work today, and include courses in teaching at the University of Pennsylvania and other colleges. Drexel Institute in library work, domestic science, the business colleges in stenography and bookkeeping, courses of industrial art, schools of nursing and advanced kindergarten work, have each received our graduates.

"No girl is graduated from the Burd School until she has completed the course chosen for her, and has either some permanent occupation or a home to which she can return. Girls of special promise are helped to make the most of their gifts."

In carrying out this policy over a number of years the first vision has been amply justified by its fruits. The school has a large alumnae association whose members are engaged in work of technical skill and public leadership in many parts of the country.

In New York University a graduate majored in music study and subsequently became a teacher of harmony and musical theory in the New York public high schools. Another became a specialist in dietetics in the Virginia State College and has had opened to her a career of wide public usefulness. Another girl who, following her graduation, turned to the nursing profession, became a Red Cross nurse in France during the war, has since gone into the task of hospital development. Still another of more recent graduation, following her four years training at the University of Pennsylvania, under the Burd School auspices, has become assistant manager of the Natural Science Museum in Newark, New Jersey. In addition she is a competent chemist.

The course in gymnasium training at Temple University has attracted sev-

eral of the alumnae of the school. They are at present engaged in the teaching of physical culture in girls' high schools. And the number of social workers, dietitians and teachers would be enough almost to call the roll of the graduates, although a fair number have found in matrimony their career of greatest usefulness.

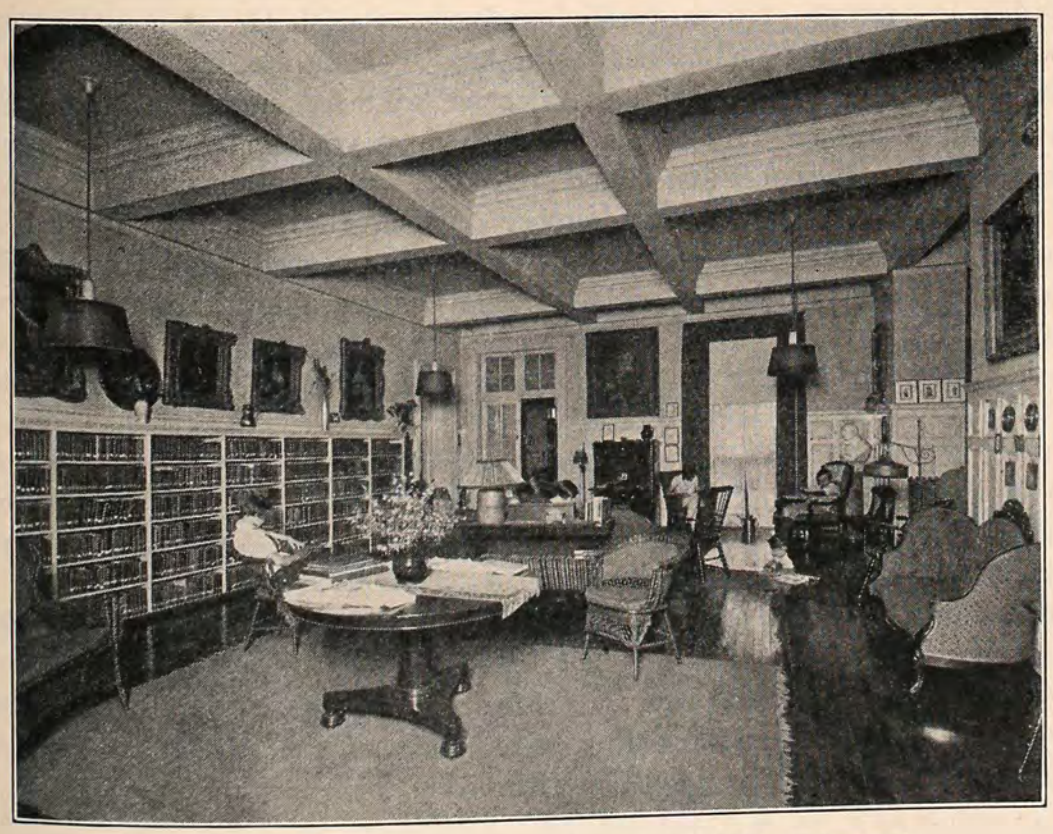
Practical work in domestic science forms no little part of the work at the school, as well as a comprehensive program of physical development and education through the medium of games, sports, and outdoor camps during the summer. Each year the school during the month of August is temporarily disbanded in West Philadelphia, and life is begun in the open in camps in New Jersey, New York state, and the mountain regions of Pennsylvania. Each girl who graduates is proficient in some outdoor sport and many records for swimming, diving and tennis have been won by students of the school.

The grounds of the school, at 4226 Baltimore avenue, provide an attractive setting for the main building, the dining hall, and the recreation building. Tennis courts are used almost throughout the year during fair weather. The girls experiment in horticulture with beautiful results and extensive landscape gardening has been undertaken to beautify the site as much as possible.

When one enters the school he is ushered at once into a beautifully appointed library and reception room, which breathes the very air of refinement. The walls are lined with shelves of books and artistic works in sculpture and painting, in etching and in print, abound. The first floor is devoted to the library, the music hall, the dining hall and the office suite. On the floors above the younger girls have their dormitories, and the older girls their private rooms. Each is stimulated to decorate her living quarters in artistic draping and color effects and no two rooms are the same, but over each there rests the suggestion of a quiet striving for beauty.

A Happy Group of the School Girls

A large coaching and teaching staff to supervise the instruction and to guide the work of studying is maintained by the school. With her, Miss Tappen has Miss Mary Hipple, the assistant principal; Miss Margaret Coddington, the piano teacher; Miss Frances McCollin, the chorus director; Mr. John W. Molloy, the violin teacher; Miss Margaret Stiles, tutor; Mrs. Emily Mason, Miss Tenita Barkdull and Miss A. Marion Freed, as second assistants and supervisors, and Miss Mary Richards as sewing teacher and seamstress.



The Library and Reception Room of the Burd School

The Executive Committee of the school includes the Rev. Dr. Carl E. Grammer, Rector of St. Stephen's Church, who is chairman ex-officio of the Board; Dean Emory R. Johnson, treasurer, and Dr. Herbert Old, secretary. Members include Mr. Craig Atmore, Mr. M. Brantley Ellis and Mr. I. Smith Raspin.

On the Board of Visitors are Mrs. William B. Campbell, Mrs. William I. Higham, Mrs. Anderson Polk, Miss Mary De Haven Bright, Mrs. Charles E. Noblit, Miss Ella Dwier, Miss Marion Headman and Miss Blanche M. Porter.

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Newness of Life

With the simultaneous approach of Easter and of spring comes the stimulating consciousness of renewal in every realm. As in Nature, so in the Church, there is a great expectancy and a sure promise of more abundant life.

Never has the call to the women of the Church been more challenging than now. A new spiritual impetus has been given us by our recent fellowship with other Christian bodies in the World Day of Prayer. The program of our own Church for Advance Work lies just ahead of us, and some, in their eagerness for its success, are anticipating its launching by forwarding already their individual gifts. The message of the Jerusalem Conference, coming to us at this time through our Mission Study Classes, is summoning us to a larger conception of our errand as followers of Jesus Christ, a closer personal relationship with Him, and a wider and truer witnessing. Its program is nothing less than the consecration of all the areas of our life to Him Who is Lord of them all. If the Auxiliary gave us nothing more than what is coming to us through these Mission Study Classes, it would still be making a vital contribution to the life of the Church. Those who are not already aligned with such a group should take advantage of the sessions that remain to catch the vision which awaits them there. The closing session of all of these classes is to be held on Monday evening, April 28, at eight o'clock, in Holy Trinity Parish House. All are cordially invited to be present to hear the speaker of the evening and to share the inspiration of fellowship in this diocesan-wide gathering. One of the interesting features of the occasion will be the presentation of the offerings of all of the Classes.

These offerings are to be used to enable a Japanese Christian worker—Miss Fujimoto—to come to America for study. Her photograph appears in these pages and a Philadelphian who has known her in the field writes of her as follows:

"Miss Mutsuko Fujimoto is one of three sisters who have given their lives to the Church in Japan. A third generation Christian, the daughter of a Catechist, Miss Fujimoto has for many years taught in St. Agnes' School, Kyoto. She is the native assistant to Miss Disbrough, in charge of kindergarten work, and a housemother in the school dormitory. She is a real leader—the kind of leader needed by young women of the present day in Japan. Each year she touches the lives of many girls who go out into rural Japan to teach little children. She is coming to America to take some courses at our Church Training and Deaconess House, to do some post-graduate work at Temple University, and to attend summer school at Columbia. We want her to see the best that we have in both Church and day-school. We want her to take back a vision of great things being accomplished for the leaders of the future. We want her to have the inspiration that comes from Christian fellowship. Will you help?"

One of the principal achievements of the Woman's Auxiliary in this Diocese during the past months has been the formation of new branches amongst younger women. Young married women and women in business particularly, who find it impossible to attend our established morning meetings, welcome the opportunity to have their own groups, through which they can more adequately serve the Church. Those now under way are already bringing a new influx of life into our ranks and into the parishes in which they function. They fill a real need, not only in fields of work as yet undeveloped, but in the lives of the younger women themselves. Some of the activities which they report are: the visiting of new-comers and shut-ins, motor corps which bring to the services of the church those who could not otherwise attend, the delivery of altar flowers to the sick, committees for young mothers on religious education of children in the home, the circulation of religious books, Parish House housekeeping committees, "blue box" committees, etc. The opportunities for service are limitless, and, when yoked with the zeal for it which these younger women have, the results should indeed be great. It is hoped that an increasing number of such groups will be formed in this Diocese to serve existing needs, and from which future leadership may be recruited. Might it not be just here that the present urgent appeal from China for ten American girls as workers in that field would find response?

The recent visit of Bishop Rowe has brought to our midst a living example of the joy of adventure for God and the supreme worth-whileness of the missionary errand.

May we not move up to our annual United Thank-offering Service on April 24 with the consciousness of ever new causes for corporate praise and thanksgiving and a more complete dedication of all that we are and have to Him from Whom all blessings flow?

THE WOMAN'S AID
of the
Convocation of Norristown
will hold a
"COUNTY FAIR"
Saturday, June 14, 1930
From 2 to 9 P. M.
(daylight time)
at
THE MAPLES
The home of
Mrs. E. Druitt Crawford
Penllyn Pike, between Morris Road and Skippack Pike
Supper, 5 to 8
For the benefit of the missionary work of the Convocation.
Directions from Phila.
Auto through Chestnut Hill to St. Thomas, Whitemarsh, where signs will point direction.
By P. & R. train to Penllyn Station, where autos will meet trains.
In case of rain St. Thomas Parish House will be used.

SO. PHILA. WOMAN'S AID TO HOLD DEVOTIONAL DAY

Under the auspices of the Woman's Aid of South Philadelphia a "Devotional Day" will be held at the Church of the Holy Apostles, 2040 Christian Street, Wednesday, April 2. The program follows:

10.30 A. M.—Holy Communion.
11 to 12.—Meditations and Devotions, Deaconess Gertrude Stewart.
12 M.—Noonday Intercessions.
12.15 to 1.30.—Box Luncheon.
1.30 to 3.—Meditations, Deaconess Stewart; Talk on "Roads to the City of God," Mrs. William J. Haines.

"Come ye apart and rest awhile."

MATILDA P. FOX,
President.

THE WOMAN'S AID
to the
Convocation of North Phila.
will hold its
ANNUAL GARDEN PARTY AND FAIR
Thursday, June 5
From 2.30 to 8.00 P. M.
at "WYCK"
The residence of
Mr. Casper Wistar Haines
Germantown Avenue at
Walnut Lane
For the benefit of St. Ambrose Mission in the Convocation of North Philadelphia

MISSION STUDY CLASSES SUPPORTING THIS WORKER

Miss Fugimoto, Japanese Christian, who is coming to the Diocese in the near future, and about whom reference is made in the Woman's Auxiliary editorial article on the adjoining page.

UNITED THANK-OFFERING ANNUAL "IN-GATHERING" SERVICE ON APRIL 24

The United Thank-Offering's annual "In-gathering," will take place at the Church of the Incarnation, Broad and Jefferson Streets, on Thursday morning, April 24, at 10.30 o'clock. All parish custodians are requested to be present at this service, and to bring their offerings in the envelopes provided, and put them in the alms basin.

The importance of attending these services can be realized only by those who have participated in them. The feeling of corporate membership in the Church, and the spirit of thankfulness that prompts the women to make their offerings is truly inspiring.

The United Thank-Offering supports over ninety women workers in the mission field, and not only pays their salaries, but pays for their training and takes care of them when they are sick or disabled. A certain amount of the offering every three years is used for building purposes, so that all over the mission fields there are buildings, parts of schools and hospitals which stand as witnesses to the thankfulness of Churchwomen everywhere, as well as the great witness of the lives of the women themselves who serve God in the far corners of the earth.

Each Churchwoman should share in this great opportunity of "praise and thanksgiving." Try to have a "Blue Box" in every home in your parish, and the possibilities of the Thank-Offering will be limitless.

EMILY N. INGERSOLL.

THE WOMAN'S AID
of the
West Philadelphia Convocation
will hold its
ANNUAL GARDEN PARTY
Saturday, June 7
From 3 to 7 o'Clock
at the home of
Mr. and Mrs. J. Clifford Jones
Wynnewood Road near Montgomery Avenue
For the benefit of the missionary work of the West Philadelphia Convocation
By Auto drive out Montgomery Avenue, turn left at Wynnewood Road.

CHURCH INSTITUTIONS IN NEED OF GARMENTS

On account of unemployment in the city at present, the Supply Department of the Woman's Auxiliary wants to surely provide our Diocesan Institutions with the garments for which they have asked. Is your Auxiliary doing any Diocesan sewing this year? If not, will you persuade them to take some?

ADELINE P. PAUL.

THE WOMAN'S AID
Convocation of Germantown
to the
will hold its
ANNUAL GARDEN PARTY
Wednesday, May 28
From 2.00 to 8.00 P. M.
at
"WYCK"
The residence of
Mr. Casper Wistar Haines
Germantown Avenue at
Walnut Lane
Proceeds for Diocesan Campaign pledge for benefit of St. Matthew's Mission, Oxford Circle

Bishop Rowe Believes in Young People

Young people believe in Bishop Rowe. Five hundred strong, the young women members of the Auxiliary gathered about him at a meeting for young people last month, and listened eagerly to his story of life and experiences in Alaska and his challenge to the youth of the Church to follow on.

"I have been told," the Bishop declared, "that young people are not interested in religion. I do not believe that statement. I do believe that young people are not interested in some of the religion they see in many places about them, and neither am I. When a young man came to see Dr. Fosdick and said, 'I don't believe in God,' Dr. Fosdick replied, 'What God is it you don't believe in?' The young man described him and Dr. Fosdick said, 'I don't believe in that God either.'

"It makes a great difference what the religion is," Bishop Rowe added. "Many people do not know what religion is. But the young people are catching hold of this fact—that religion means service, it means sacrifice. The young people are not coming to religion when they ask you, 'What can we do? How can we serve?' They stand like Isaiah of old and say, 'Here am I, send me.' Youth is never afraid of difficulties. Rather it is challenged by them to heroic adventure."

Mrs. John Markoe presided at the meeting, which was held on the night of March 13 in the Bellevue-Stratford hotel. Introducing Bishop Rowe she said, "We hear of many who embark on great adventures in many fields, many of whom do it for the applause they hope to receive. We have with us tonight a man who for thirty-five years has been a pioneer in the frozen north solely because the love of Christ constrained him. It is with the greatest pleasure I present you to Bishop Rowe, our 'first flying Bishop.'"

As the Bishop arose to speak he was given an enthusiastic reception. He gave most interesting accounts of some of his many trips to various parts of his mission field by airplane, in one instance describing a flight made in the summer of last year to Fairbanks when the pilot lost his way. It was the same plane which Eielson was using when he lost his life on the Siberian coast last November. Unable to get their bearings on the trip he was making the Bishop told of passing over a place where they saw a number of Eskimo Indians of one of the Missions. Dropping a note from the plane the Bishop asked the Indians to lie on the ground so that their bodies would form an arrow pointing in the direction of Fairbanks. By that method the Bishop's pilot was able to direct the plane in the right direction.

Whether it was an account of a night on the trail in the great silence of the far North, broken only by the howling of wild animals and the crackling of trees, when it was too cold to whistle or too snowy to sit down; or of casting off a wet shirt and finding it standing erect, the Bishop's story of the hardships and experiences of missionary work gripped the attention and interest of his listeners.

One experience related to being caught in a blizzard. "Just as soon as it came on," the Bishop said, "I stopped the dogs pulling my sled and cut them loose so they could take care of themselves, dug a hole in the snow, threw in my robe and also a dried fish, and then lay waiting for the blizzard to cease. Three days! You can believe it is no fun to be in a hole with a blizzard blowing for three days and with nothing to eat but a dried fish."

Continuing the Bishop described some of the difficulties that have to be confronted in being limited to a very few varieties of food. "You frequently hear workers say 'it's beans, beans, beans, nothing but beans,' and of course we have that particular food commodity because it can be prepared to keep. One of the chief topics of conversation when missionary meets missionary is, 'What are we going to eat when we get back to Seattle?' On one occasion I was in a Seattle restaurant with a missionary and when the waiter asked for our order my companion said, 'Bring me a STEAK, S-T-E-A-K, the biggest steak you have in the house, and STRAWBERRIES—seven dishes of them,' and then he added, 'and bring me one dish of beans.' When the latter arrived he set them down and addressing himself to the humble food he said, 'Now stay there and watch me eat what I like for once.'"

In one of his accounts of a visitation by airplane the Bishop told of a trip with a pilot who had never before been as far north and who was unfamiliar with any landing place. Under the Bishop's guidance three landings were made. The first was along a river bank where a number of bears scampered off at their first sight of an airplane. The second landing was in a community of Eskimos where Bishop Rowe stopped long enough to hold a service. Finally a landing was made on the Arctic coast within 200 feet of one of our Missions, where the Bishop remained for three days among the Eskimos and held services, including Confirmation. Here the Bishop found a church filled with 450 Eskimos, a vested choir marching towards the altar singing "Onward, Christian Soldiers" and all the people with hymn and prayer books and using them.

In closing the Bishop told of the development of Alaska and the great challenge it presents to the youth of today. It ought to interest every American, he said, to know that with the foundations that are being laid commercially and industrially today, the Christian religion is working to the end that the civilization there will be a godly one, and we depend upon youth to see that it is a godly civilization, because Alaska is for the youth.

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Divers entertainment, wares to sell, sports and dancing for ye fleet of foot, supper for ye hungry!

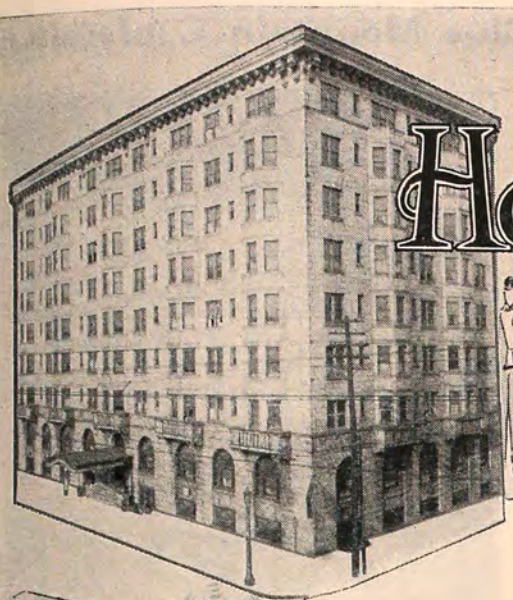
Saturday, ye 24th of May — From three to nine of ye clock

GIRLS' F. S. SENIOR MEMBERS COMMEMORATE SILVER ANNIVERSARY

About two hundred members of the Girls' Friendly Society attended the Silver Anniversary Meeting and Reception of the Senior Members' Club, in the Church House, on Wednesday evening, March 12.

An unusually attractive invitation had bidden the guests to an equally attractive program. Following a brief reception, Miss M. Atherton Leach, Vice-President of the Club, introduced the speakers, who, briefly, and each from the point of view of her own contact with the group, brought congratulations, and suggestions for even wider opportunities in the future. Those speaking were: Miss Margaret M. Lukens, President of Girls' Friendly Society, U. S. A.; Mrs. Charles Townsend, Vice-President for Girls' Friendly Society in Province III; Miss Margaret C. Maule, Diocesan President in Pennsylvania; Mrs. Edward B. Meigs, former Vice-President of the Club and now Diocesan President

(*Continued on page 262*)



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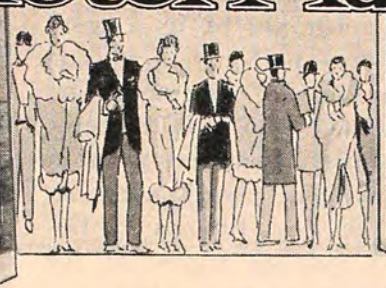

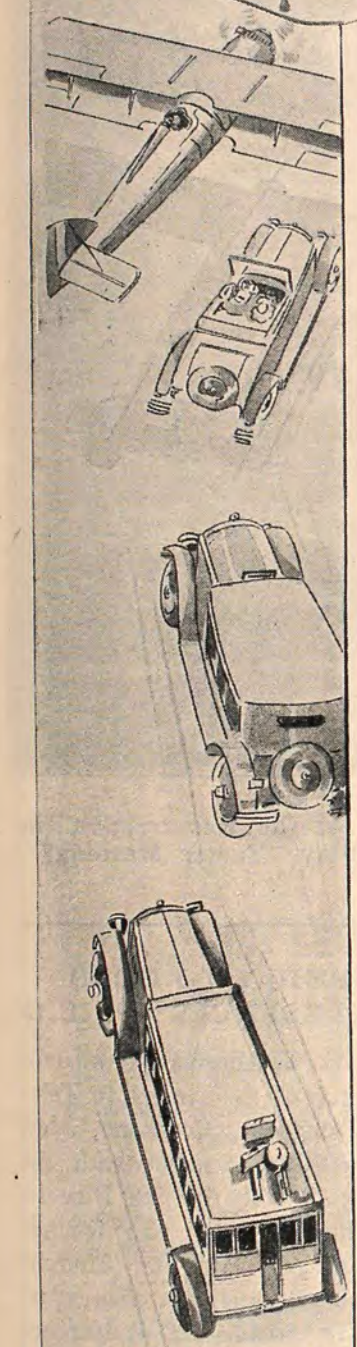

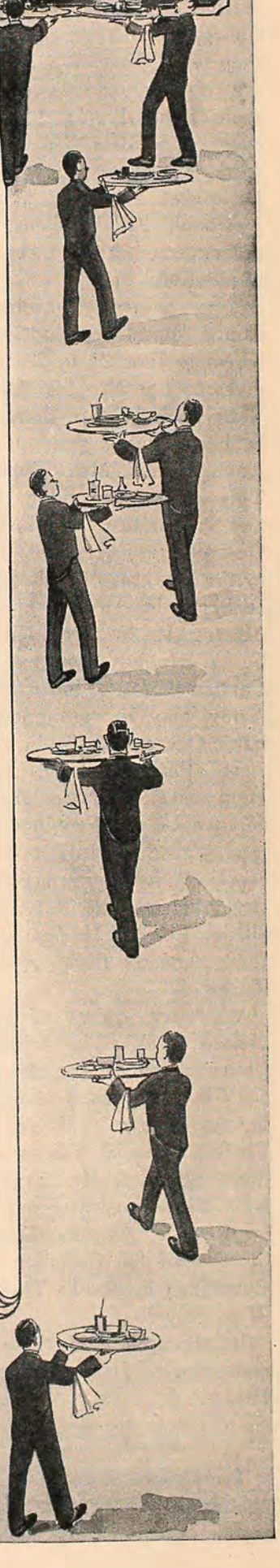

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1930 SUMMER CONFERENCE MEETING CALLED MAY 1

The Summer Conference season of 1930 opens with a supper and evening meeting Thursday, May 1. This annual gathering brings together enthusiastic alumni of past years, with those who look forward to their first thrill of this sort, yet to come. The Rev. C. E. Snowden, of National Headquarters; representatives of leading conferences, and others, are expected to provide a profitable evening.

Blue Mountain conference at Hood College, Frederick, Maryland, is earlier than usual, June 30 to July 11. Features are high standards, large attendance from Pennsylvania, Children's Conference, and Miss Joy Higgins' drama work. Bishop Strider, Mr. Snowden, Deaconess Edwards, Miss Florence L. Newbold, Fr. Williams, Mr. Spofford are expected, and others, too numerous to mention.

Two shorter conferences may be named—Bethlehem and Peninsula. Bethlehem is June 23 to 28, and any course gives half an N. A. T. A. credit. Bishop Sterrett and Miss Zettan Gordon will be helped by Rev. N. B. Groton, Miss Anne Vernon, Mrs. Bigham and others. This is as near and as inexpensive as any conference. Peninsula is held at Ocean City, Maryland, June 22 to 27, by the Dioceses of Delaware and Easton. Bishops Davenport and Cook, Rev. Messrs. R. W. Trapnell, F. J. Clark, G. W. Hobbs, Miss Jane Millikin, and Captain C. L. Conder, of the Church Army, may be mentioned, and the Atlantic Ocean will also be appreciated.

St. Paul's School, Concord, New Hampshire, entertains the Church Conference of the Province of New England, June 26 to July 5. This is designed especially for young people, whose leaders will include Rev. Messrs. Leslie Glenn, Elmore McKee, Theodore Ludlow, Arthur Phinney, and Malcolm Taylor.

Wellesley, oldest of all, is for advanced work. The original school for Church workers, long ago added a school for Church Music, and then one for Religious Drama. This year a school for Christian Social Ethics is new. Miss Vida Scudder, Dr. Frank Gavin, and Rev. Niles Carpenter will be reinforced by Rev. V. Auguste Demant, research director of the Christian Social Service Council of England. The dates are June 24 to July 5.

Information about these and any other conferences from Room 30, Church House.

Temptations are tests. They are your chance to show your loyalty to the right.

Religious Drama at the Blue Mountain Conference

As we look forward to Easter, and the Service of Dramatic Worship, in the Chancel, that is to be a large part of our Easter joy, our thoughts naturally reach out to Classes where we can get the help, so much needed in a work that must be done perfectly, if it is to carry over a spirit of reverence, and inspiration, to those who sit in the pews.

Courses in this subject were given at the Wellesley Conference, under the direction of the Rev. Phillips E. Osgood, D.D., a five-day course at the Bethlehem Conference, taught last summer by Miss Mary Simms; and at the School of Religious Drama at the Blue Mountain Conference, in charge of Miss Joy Higgins, of New York.

The accompanying cut is a representation of the Angel of the Resurrection, in the play "Easter Morning," used at Bethlehem, last summer.

Religious Drama has become almost traditional at the Blue Mountain Conference, for Religious Drama, the Blue Mountain Conference, and Miss Joy Higgins, of New York, have come to belong together.

Miss Higgins has been head of the School of Religious Drama there, ever since the Conference has been held at Hood College, Frederick, Maryland, and what a privilege it has been to go summer after summer, to work, study, and grow under this splendid leader's happy direction.

Miss Higgins employs the practical "work-shop" method of teaching, and a Religious Play or perhaps a Pageant is completely worked up, and given in the Chapel, one night before the Conference closes. This, of course, means instruction in Cutting, Dyeing, and Making of Costumes; Stage and Personal Properties; Lighting; Staging; Coaching; and Acting; in short, everything that is needed in the complete production of a finished Church Play. Parish House Plays are also included.

Services of Dramatic Worship have a very important place in the program of most of the Parishes in the Diocese of Pennsylvania. If only everyone who is putting on Plays might attend Miss Higgins' School or one of the others and learn what "joy in effort and dignity in Service" really means.

In a few weeks the Program of the Conferences for 1930 will be ready and one may be had by applying to the Department of Religious Education, Room 30, Church House.

Religious Drama rightly done is "Worship," is "Beauty." Let us Worship "in the Holiness of Beauty."

MARY SIMMS

Secretary of Religious Drama, Diocese of Pennsylvania.

"The Angel of the Resurrection" in Religious Play "Easter Morning"

GIRLS' FRIENDLY TO HOLD CONFERENCES APRIL 12

Dr. Adele E. Streeseman, Assistant Medical Director of the American Telephone and Telegraph Company, New York City, will again meet with the Girls' Friendly Society in this Diocese, when she comes to hold two Round-Table Conferences, at the Churchwoman's Club Rooms, on Saturday, April 12. The afternoon conference will be for girls under twenty-five, and the evening for members over twenty-five years of age.

Dr. Streeseman was the speaker at the Membership Rally in November last, when she spoke on "The Art of Living." She returns at the request of those who heard her on her first visit.

The closing event of this busy Girls' Friendly Society year will be the annual garden party, to be held this year under altogether new conditions. Announcement is made elsewhere in this issue of THE CHURCH NEWS.

CHURCHWOMAN'S CLUB ARRANGES PILGRIMAGE TO NATIONAL CATHEDRAL

The Churchwoman's Club on Saturday, April 5, will conduct a Pilgrimage to the National Cathedral in Washington, which will include a tour of the principal points of interest in the nation's capital. In connection with the visitation to the Cathedral the arrangements made provide the opportunity to be there when the famous cherry blossoms are in bloom.

The party will leave Philadelphia from the Baltimore & Ohio station, Twenty-fourth and Chestnut Streets, on the train leaving at 7.40 A. M. Private cars for the members will be attached to the train. Upon arriving in Washington they will be met by buses and conducted to the Cathedral, where a welcome will be awaiting. Those who desire to bring a Box Luncheon with them may do so. It will be possible for those who do not desire to bring a Box Luncheon to buy one at the railroad station or on the train. A time for luncheon will be had at the Cathedral and the latter will serve the Pilgrims with coffee and ice cream.

During the Cathedral visitation experienced guides will be in charge of the party and everything about the Cathedral will be fully described and explained. Following the visit to the Cathedral the buses will be available for the tour of Washington, and will bring the party to the Union Station in time to get the train leaving there at 7 o'clock for Philadelphia. Those who care may remain over until Sunday night.

The Baltimore & Ohio Railroad has been most generous in its arrangements. Among its other efforts to provide comfort and convenience it will place a special dining car on the train. The cost for the entire trip including everything will be $9, including dinner on the train. While the Pilgrimage is intended for all club members there may be others who may be thinking of becoming members, and by communicating with the undersigned on payment of one dollar may become members. The one dollar pays for a year's membership in the club.

MRS. NORRIS S. BARRATT,
134 S. 22nd St., Phila.

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Academy of Music

Monday Evening, April 28, 1930

Tenth Anniversary

Benefit of the Building Fund
Seamen's Church Institute

Tickets on Sale at
Heppe's, 1117 Chestnut Street

Helpful Books for the Lenten Season

PRAYERS *for the* QUIET HOUR

By Floyd W. Tomkins, S.T.D., LL.D.

Fourteen groups of prayers that touch practically all the needs and emotions of modern life. These simple prayers will bring comfort and peace when the mind is too weary or confused to voice its own longings and emotions. 222 pages, gold stamping, **75 cents.**

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By S. D. Gordon

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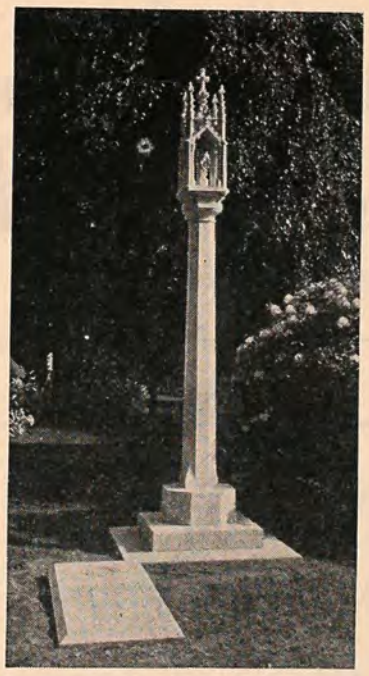

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FLOWERS TELEGRAPHED TO ALL PARTS OF THE WORLD

(*Continued from page 258*)

in Washington, D. C.; Miss Mary A. L. Neilson, former National President, who during her term as Diocesan President in Pennsylvania had organized the Club; Miss Susan D. Wilson, also a former Diocesan President; Miss Margaret Smythe and Mrs. I. Pearson Willits, Diocesan Vice-Presidents, and Mrs. C. William Spiess, Head of the Diocesan Department of Activities.

The achievements of the Club, during its twenty-five happy years, were outlined in a report given by the President, Miss Pearl S. Caskey. Outstanding among these are: An endowed bed in the Episcopal Hospital, a Seaman's Room in the Seamen's Church Institute, an endowed room in the Washington National Center, Girls' Friendly Society; an Emergency Loan Fund, and an Igorote Scholarship. In addition to these specific gifts, the Club has a continuous interest, from year to year, in the Diocesan Holiday House and the Lodge, and shows always a Big Sister feeling for the Girls' Friendly Society candidates. In thanksgiving for the blessings of the years past, the Treasurer of the Club, Miss Alma G. Fletcher, presented a substantial gift to the Girls' Friendly Society Diocesan Endowment Fund.

The evening closed with the usual birthday refreshment, a cake ablaze with candles, and the suitable accompaniments. The spacious rooms were gay with spring flowers, and made a delightful setting for these joyful hours of greeting and reminiscence in the "Inn of Year's End."

AN APPRECIATION

The Rev. George Copeland
Editor-in-chief
THE CHURCH NEWS
My Dear Mr. Copeland:

Thank you for your able defense of the old hymns.

It was only last week that someone in the *Churchman* "took a crack" at

"Must I be carried to the skies
On flowery beds of ease," et cetera,

and yet, when I was thirteen and stood singing that hymn at a Lenten service, I realized for the first time, and it has always stayed with me, that if I expected to get anywhere near the Kingdom of Heaven I had to do something about it and not wait to be carried there on flowery beds of ease while others were fighting to win the prize.

Your article has expressed so wonderfully some of the things I felt but could not say.

Gratefully yours,
(MISS) GERTRUDE W. CLAY.

It is not distance in miles that separates people, but distance in feeling.

BISHOPS' CONFIRMATION APPOINTMENTS, APRIL 2 TO JUNE 9, INCLUSIVE

In the following schedule Bishop Atwood shares with Bishop Taitt in the appointments up to and including May 11. Beginning May 16 all confirmations will be taken by Bishop Taitt.

April 2.—Wednesday.
Evg.—Philadelphia, St. Paul, Overbrook, Bishop Taitt.
Evg.—Collingdale, Trinity, Bishop Atwood.

April 3.—Thursday.
Evg.—Philadelphia, Covenant, Bishop Taitt.
Evg.—Highland Park, Holy Sacrament, Bishop Atwood.

April 4.—Friday.
Evg.—Philadelphia, St. Augustine, Bishop Atwood.
Evg.—Lansdowne, St. John, Bishop Taitt.

April 6.—Fifth Sunday in Lent.
A. M.—Philadelphia, Atonement, Bishop Taitt.
A. M.—Philadelphia, St. Stephen, Bishop Atwood.
P. M.—Philadelphia, St. Luke-Epiphany, Bishop Taitt.
Evg.—Chester, St. Paul, Bishop Taitt.
Evg.—Springfield, Redeemer, Bishop Atwood.

April 8.—Tuesday.
Evg.—Royersford, Epiphany, Bishop Taitt.

April 9.—Wednesday.
Evg.—Aronimink, Holy Comforter, Bishop Taitt.

April 10.—Thursday.
Evg.—Philadelphia, Holy Comforter Chapel, Bishop Atwood.
Evg.—Norwood, St. Stephen, Bishop Taitt.

April 11.—Friday.
Evg.—Elkins Park, St. Paul, Bishop Taitt.
Evg.—Rosemont, Good Shepherd, Bishop Atwood.

April 12.—Saturday.
P. M.—Wayne, St. Mary, Bishop Taitt.

April 13.—Palm Sunday.
A. M.—Philadelphia, St. Peter, Bishop Taitt.
A. M.—Philadelphia, St. James, Kingsessing, Bishop Atwood.
Evg.—Philadelphia, Resurrection, Bishop Taitt.
Evg.—Philadelphia, The Saviour, Bishop DuMoulin.

April 15.—Tuesday.
Evg.—Philadelphia, St. Matthew, Oxford Circle, Bishop Taitt.

April 16.—Wednesday.
Evg.—Philadelphia, Holy Trinity, Bishop Taitt.
Evg.—Philadelphia, Grace, Bishop Atwood.

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April 17.—Thursday.

Evg.—Darby, All Saints, Bishop Atwood.

Evg.—Germantown, Christ, Bishop Taitt.

April 19.—Easter Even.

P. M.—Philadelphia, St. Mark, Bishop Taitt.

April 20.—Easter Day.

A. M.—Philadelphia, Christ, Bishop Taitt.

A. M.—Radnor, St. David, Bishop Atwood.

P. M.—Philadelphia, Gloria Dei, Bishop Taitt.

P. M.—Paoli, Good Samaritan, Bishop Atwood.

April 27.—First Sunday After Easter.

A. M.—Ardmore, St. Mary, Bishop Taitt.

A. M.—Gwynedd, Messiah, Bishop Atwood.

Evg.—Bristol, St. James, Bishop Taitt.

April 30.—Wednesday.

Evg.—Swarthmore, Trinity, Bishop Taitt.

May 4.—Second Sunday after Easter.

A. M.—Radnor, St. Martin, Bishop Atwood.

P. M.—West Whiteland, St. Paul, Bishop Atwood.

Evg.—Downingtown, St. James, Bishop Atwood.

May 11.—Third Sunday After Easter.

A. M.—Coatesville, Trinity, Bishop Taitt.

A. M.—Honeybrook, St. Mark, Bishop Atwood.

P. M.—Parkesburg, Ascension, Bishop Taitt.

P. M.—Compass, St. John, Bishop Atwood.

Evg.—Coatesville, St. Cyril, Bishop Taitt.

May 16.—Friday.

Evg.—Gladwyn, St. Joseph.

(Continued on page 266)

Memorials of Distinction

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(*Continued from page 264*)

May 18.—Fourth Sunday After Easter.
A. M.—Kennett Square, Advent.
Evg.—Yeadon, St. Michael.

May 23.—Friday.
Evg.—Gulph Mills, Trinity.

May 25.—Fifth Sunday After Easter.
A. M.—West Chester, Holy Trinity.
Evg.—West Chester, Ascension.

May 29.—Ascension Day.
Evg.—Olney, St. Alban.

June 1.—Sunday After Ascension.
A. M.—Morrisville, Incarnation.
Evg.—Philadelphia, Holy Redeemer.

June 8.—Whitsunday.
A. M.—Media, Christ.
P. M.—Sleighton Farms.
Evg.—Conshohocken, Holy Trinity.

CONFIRMATIONS, FEB. 20 TO MARCH 19, INCLUSIVE

Feb.

20.	St. James, Hestonville	8
21.	St. Michael and All Angels	14
22.	St. Paul, Chestnut Hill	1
23.	Incarnation, Philadelphia	5
23.	St. Bartholomew, Lehigh Avenue	12
26.	St. Michael, Germantown	23
26.	St. Thomas, Philadelphia	6

March

2.	St. Luke, Bustleton	4
2.	St. John the Divine	20
2.	The Mediator	32
5.	St. Monica	14
5.	All Hallows, Wyncote	3
6.	Phillips Brooks	17
7.	Redemption, Philadelphia	11
7.	Crucifixion	26
9.	St. Mark, Frankford	25
9.	St. Mary, Hamilton Village	1
9.	Resurrection, Mayfair	15
12.	St. Luke, Chester	5
12.	St. George, West Philadelphia	8
14.	St. Mary, Chester	13
14.	St. Aidan	15
16.	Christ, Ridley Park	6
16.	Our Saviour, Jenkintown	27
16.	Zion	14
16.	St. Timothy, Roxborough, including one for St. Luke, Germantown	20
16.	St. John, Norristown, including two for St. Augustine, Norristown	3
19.	St. Stephen, Clifton Heights	4
19.	All Saints, Wynnewood	17

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Church work among the isolated now has diocesan leaders in seventy-six dioceses and districts. Their titles and their methods are various and are made to fit the special problems of their own field. One thing found to be essential to all has been to connect every isolated family with some parish, whose rector becomes *their* rector, and whose work and fellowship become their work and fellowship, even though at a distance and without much opportunity for personal contact.

For adults and young people, twenty-two reading courses have been prepared by seventeen trained instructors in various parts of the country, who direct the reading and answer questions by mail. Mothers are taking these courses for help with their children; teachers and lay readers are also using them. Books are borrowed from the Church Mission House library, and a special lending library with longer time limits is being developed.

In Alaska and the Philippines the work is being organized, the Church Periodical Club helping with textbooks. The Seamen's Church Institute plans to use some of the reading courses for sailors who ask for religious instruction—yes, some do! The Department of Missions Committee on Church work for the blind co-operates with Braille literature. Deaf people, peculiarly isolated, are helped by the work and both they and the blind and many invalids, shut-ins and others, are not only profiting by the work but helping to carry it on. A blind girl is typing letters for the national office; a retired teacher who is deaf is writing teacher's helps for Church school lessons. A woman in a New England village, confined to her bed for forty years, has had a whole new prayer life opened to her through one of the correspondence courses.

In one diocese, Iowa, where the work has only recently been given a diocesan leader, they have found 386 isolated Church families.

Miss Edna Eastwood, Church Missions House, 281 Fourth Avenue, is secretary for this work.

The Gospel is not only an escape from death: it is an entrance into life.—Ex.

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Book Reviews

Twelve Royal Ladies, by Sidney Dark; Thomas Y. Crowell Co., New York; $3.00.

Sidney Dark is always entertaining, sometimes fascinating, and usually informing. All of these merits are to be found in his latest volume, "Twelve Royal Ladies." The twelve discussed are Catharine de Medici; Catherine the Great, of Russia; Mary, Queen of Scots; Louise de la Valliere; Maria Theresa; Marie Antoinette; Josephine; "Bloody" Mary of England; Sophia of Hanover; Christina of Sweden; Caroline of Brunswick. All but two of the dozen he describes as being unfortunate and unhappy, and points out the moral that people of modest means are apt to get more out of life than those who occupy high places, and especially places as high as the throne of a nation. While this may be considered a companion volume to his "Twelve Bad Men," all of the women are not bad, and he presents a very interesting apology for some of those who have been considered such. He points out with real perspicacity that many owe their reputation to their biographers. For instance, "Bloody" Mary is thought of as such through Froude's treatment of her. In other words, when a Roman Catholic treats a Protestant, or a Protestant a Roman Catholic, they are apt to see the shortcomings of their subjects rather than the merits. Some like Marie Antoinette and Josephine were just foolish. Others like Caroline of Brunswick were unfortunate, and some were bad. Dark's views are well worth having, as he is steeped in history and has definite views which he is not afraid to express. Mr. Dark was for some years an editor of *The Church Times* of London.

C. R. W.

Crucified, Good Friday Addresses on the Seven Last Words from the Cross, by the Rev. Frank L. Vernon, D.D., Litt.D.; Morehouse Publishing Co.; pp. 74; $1.00.

These addresses printed from stenographic notes retain all the directness and force of the spoken word, yet possess the literary charm of the most finished prose style. The purpose of the preacher is to get his congregation not only to contemplate the sufferings of our Lord upon the Cross but to make the seven last words their own and actually to share in His Passion so that they will go out from the church as real companions of the Passion and not

(*Continued on page 270*)

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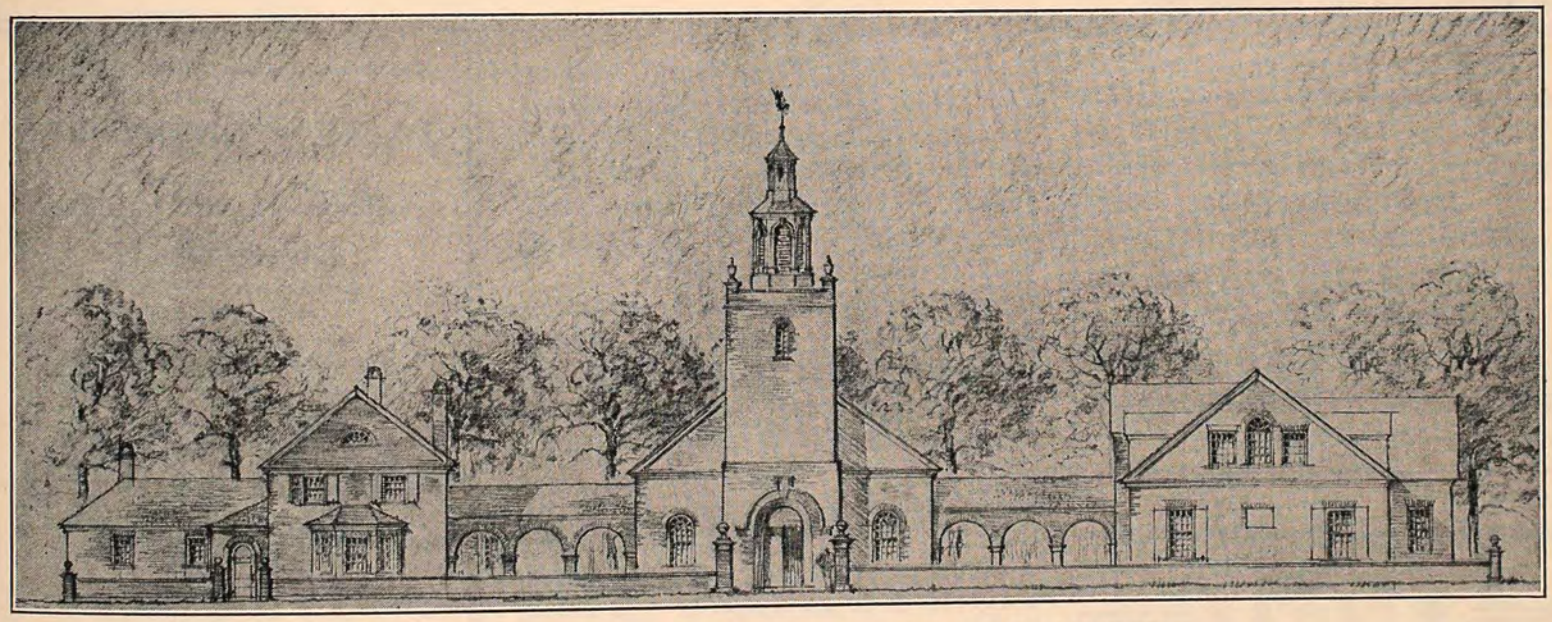

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(*Continued from page 268*)

merely as people who have meditated upon it and then left it behind. The addresses are keen, searching, and dramatic. One would almost think that the preacher were a physician talking in plain language to a patient about his symptoms and giving him directions as to his course of action in such expressions as "Now listen," and "Now, now, brace up." The titles of the addresses on the seven words are Forgiveness, Responsibility, Bereavement, Desolation, Disappointment, Duty, Death.

G. C.

Prayer, by R. Ellis Roberts; pp. 32.
Sin, by Sheila Kaye Smith; pp. 30.
Sunday, by Kenneth Ingram; pp. 32.
Church, by B. C. Boulter; pp. 31.

The Morehouse Publishing Co., Milwaukee, issues the above four essays entitled St. Francis of Sales Booklets at a price of 40 cents each. They are each crisp and suggestive discussions of live current topics, addressed primarily to thoughtful English folk. American Churchmen of culture will readily make allowance for the necessarily insular character of the "Church" and "Sunday" booklets; trusting that some of our own competent thinkers will put forth some such capable paper in these themes as affected by our characteristic development.

H. M. W.

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To the reviewer, things lovable begin in the following order: God, people, dogs, trees; sometimes trees come second. They certainly have a marvelous power of ministry as many have borne witness.

This little bock, "Willow Tree Whisperings," is a prose nature poem of such a ministry to one not only shut in but condemned, in the hope of translating the ministry to others. We happen to know well the shy anonymous author, or artist. She has done her work well and what she offers us is a chance to see into her heart where the love of nature dwells.

ZED.

Signs of Life; by the Rev. Alfred Brittain; Morehouse Publishing Company; $5.00 per hundred.

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York, is intended to embody and set forth the distinctive tenets of the Protestant Episcopal Church for the information of those who may be unacquainted with them. Under the headings: The Christian Church; Public Worship; The Church's Services, and the Personal Religious Life, Mr. Brittain in a few sentences describes the Anglo-Catholic teaching concerning the Apostolic Succession, the Sacraments, and certain acts of private devotion which he holds to be spiritually stimulating. Since "Religion must be a matter of habit" (p. 1), a description of the habitual acts which must be performed provide the *raison d'etre* for the book.

A BROTHERHOOD MAN LITERALLY ON DECK

Joseph E. J. McGee, leader of the Brotherhood in St. Alban's Parish, Roxborough, writes us interestingly while the S. S. "Republic," on which he was a passenger, was lying in Kingston Harbor, Jamaica.

While the ship was at sea, he tells us, on Sunday, February 2nd, a service of the Church was held in the social hall at 10.30 o'clock, lasting twenty-five minutes. There were eighty-five people present, and Mr. McGee read Morning Prayer and made the address, based on the Gospel for the Fourth Sunday after the Epiphany.

Mr. Cornwall, a churchman and social director of the ship, led the singing, accompanied by the violin and piano; and at the close of the service Mr. McGee presented copies of the new Prayer Book to Mr. Cornwall, to Captain Moore of the vessel and to Mayor Mackey, who was also one of the congregation.

THE SECRET PLACE

Each soul has its own secret place,
Where none may enter in
Save it and God,—to them alone
What goeth on therein is known
To it and God alone.

And well for it if God be there,
And in supreme control;
And every deed comes of a seed,
And lonely seed may evil breed
In any lonely soul.
But none, except of his own free will
Need ever lonely be;
If he but quest, his Royal Guest
Will quick provide him with the best
Of all good company.

—*John Oxenham.*

How hard it is to get to that point where we hear the Voice which the sheep always know! Be not content until you have heard that Voice.—John R. Mott.

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(*Continued from page 249*)

stitute on All Saints' Day, 1920. Ten seamen were accommodated with lodging the first night. Great enthusiasm for the work had been expressed by the men when the plans for the new Institute were announced at the old mission from time to time. They were eagerly looking forward to the new day for seamen coming to the Port of Philadelphia. Word soon spread that the Institute was really in operation, and the demand for accommodations kept increasing, so that for ten years the Institute has found it necessary to constantly expand, and it is still growing. In November, 1924, the cornerstone of the first section of its New Building was laid, and the first three floors were occupied in June, 1925. Since then the two upper floors have been completed, so that there are now in operation 327 beds, including 190 single rooms, and the rest in dormitories. Beside the hotel features, a Chapel of the Redeemer (Memorial to W. W. Frazier) continuing the work and name of the old Floating Chapel, an employment office, an auditorium, a library, a restaurant, game rooms, an infirmary and doctor's office, a savings department, a school of navigation, an Apprentice Room,—all combine to provide facilities for the use and comfort of seamen of all nationalities that make the Institute known the world over and spread the good name of Philadelphia and of the State of Pennsylvania. The Institute is open day and night.

In 1927 the M. Clark Mariners' Home for Aged and Disabled Mariners was merged with the Institute. Its endowment provides for the permanent care of at least four beneficiaries.

More recently, the Pennsylvania Seamen's Friend Society, which operated a Sailors' Home at 422 S. Front Street, has transferred its work to the Institute, while retaining its organization intact and the administration of its funds. Its endorsement of the work of the In-

(*Continued on page 275*)

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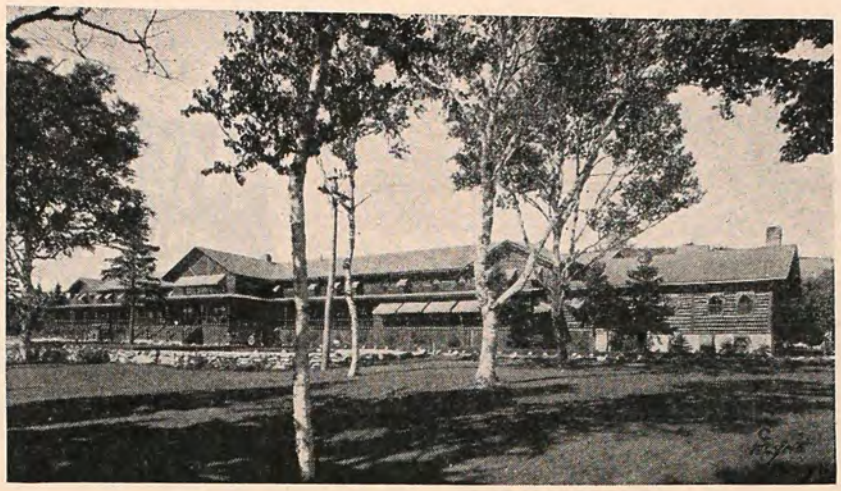
Lucerne-in-Maine



To what is one entitled who acquires a home site and membership in the community of Lucerne-in-Maine, under the terms of the present limited offering?

FIRST: To all the privileges and rights of a voter in Lucerne-in-Maine Village Corporation.

SECOND: To perpetual membership in the Lucerne-in-Maine Country Club, without payment of initiation fees or annual dues.

THIRD: Ownership of 6,000 square feet of land (three standard units), upon which your vacation home may be built. You will pay no notary or recording fees in connection with your warranty deed.

FOURTH: To three proprietary shares in the Lucerne-in-Maine Country Club and in all property of every name and nature which the Club may now or hereafter own or acquire, including one vote for each such proprietary share at the annual meetings of the Club.

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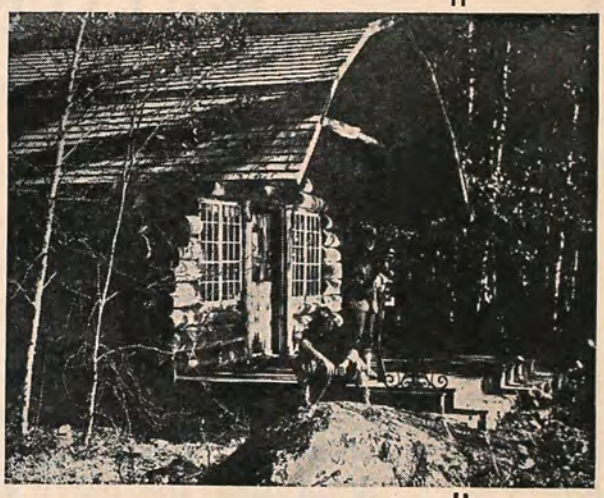

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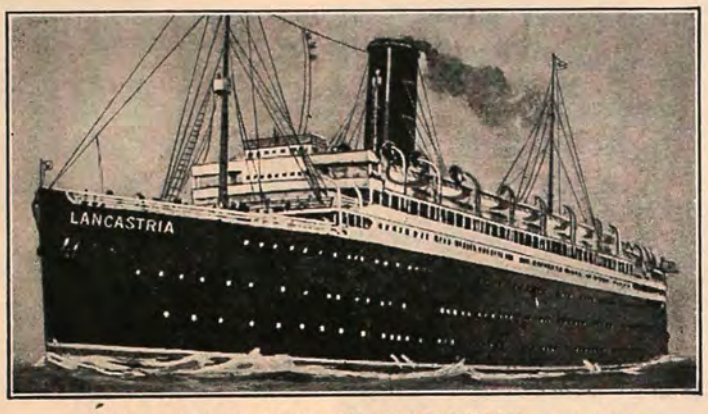

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from Naples, via Rome, Florence, Venice, Verona, Oberammergau, Munich, then down the Rhine reembarking on the "Lancastria" at Rotterdam, or from Genoa via Milan, Verona, Oberammergau, etc., to Rotterdam.

Those who care to stop over in Europe, returning on a later steamer, will be given return ticket at no additional cost.

Several of the party will stay longer in Paris and go to London, Shakespearean Country, then to Dublin, Lakes of Killarney, Belfast, and sail from Londonderry August 23rd and arrive in New York September 1st.

From N. Y., Sat., June 28, 1930, 12.01 a. m.	MILES	ARRIVE ABOUT	LEAVE ABOUT	STAY ABOUT	
New York	.....	.....	Sat., June 28, 12.01 a. m.	days	hrs.
Madeira	2,762	Sat., July 5, 9 a. m.	Sat., July 5, 7 p. m.	.....	10
Casablanca, Rabat, Morocco	472	Mon., July 7, 6 a. m.	Mon., July 7, 6 p. m.	.....	12
Cadiz, Seville (Granada), Spain	190	Tue., July 8, 8 a. m.	Wed., July 9, 12 midn.	1	16
Gibraltar	77	Thu., July 10, 7 a. m.	Thu., July 10, 12 midn.	.....	17
Algiers	412	Sat., July 12, 6 a. m.	Sat., July 12, 2 p. m.	.....	8
Naples (Rome, Florence, Venice)	580	Mon., July 14, 6 a. m.	Thu., July 17, 12 noon	3	6
Genoa (Pisa)	360	Fri., July 18, 12 noon	Sat., July 19, 4 a. m.	.....	16
Monaco (for Paris)	85	Sat., July 19, 10 a. m.	Sat., July 19, 10 p. m.	.....	12
Hook of Holland	2,112	Fri., July 25, 1 p. m.	Fri., July 25, 5 p. m.	.....	4
Gothenburg (for Stockholm)	476	Sun., July 27, 6 a. m.	Sun., July 27, 8 p. m.	.....	14
Oslo (Christiania)	155	Mon., July 28, 7 a. m.	Tue., July 29, 12 noon	1	5
Bergen	390	Wed., July 30, 2 p. m.	Wed., July 30, 11 p. m.	.....	9
Steam up beautiful Sogne Fjord	90	Thu., July 31, 4-7 a. m.	.....	.....	.....
Leith, Edinburgh, Trossachs	370	Fri., Aug. 1, 8 a. m.	Sat., Aug. 2, 9 p. m.	1	13
Hook of Holland	365	Mon., Aug. 4, 4 a. m.	.....	5	17
5½ Days: Hotels, Drives, etc., in The Hague, Scheveningen, Antwerp, Brussels and Paris					
Southampton	239	.....	Sat., Aug. 9, 2.30 p.m.		
Havre	105	Sat., Aug. 9, 10.30 p.m.	Sun., Aug. 10, 1 a.m.		
New York	3,222	Mon., Aug. 18, p. m.	.....	.....	.....

12,372 miles of steaming and about 700 miles by rail

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(*Continued from page 272*)

stitute is an indication of the fulfillment of the early promise of the new movement to bring into one association the older agencies. An Assistant Chaplain is supported in part by the Baptist Home Missionary Society, and a second Assistant is appointed at the Annual Conference of the Methodist Church.

At the Tenth Anniversary service held in the Church of the Redeemer, at the Seamen's Church Institute, November 4, 1929, Bishop Rhinelander said that the Institute had been carefully planned, faithfully supported and patiently developed. He urged its friends to continue their interest and support as its expanding work would require a further building program. So this work, with a tradition of eighty years, and ten years of new experience, is commended to all readers of THE CHURCH NEWS, that its appeal may linger in their minds and hearts as its story is brought afresh to their attention.

In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest
Alleluia.

REV. JOSEPH SHERLOCK

At a special meeting of the Vestry of the Church of S. John Chrysostom, Philadelphia, held on March 7, 1930, the following Resolution was ordered spread upon the minutes and copies sent to the Church papers.

On Tuesday, February 25, 1930, the Rev. Joseph Sherlock, Rector of the Church of S. John Chrysostom, Philadelphia, died suddenly of heart disease.

The Vestry hereby records its deep sorrow for the loss of a true friend and well-loved pastor.

Wise, generous, full of human sympathy, Father Sherlock was a true parish priest. He literally gave all he had to his people, in love and unselfish effort.

At the Solemn Requiem at the Church of S. James the Less, on the day of his funeral, the presence of the Bishop Coadjutor and a large number of priests and people showed the high regard in which he was held by the Diocese of Pennsylvania.

May God grant him life unending and bless him abundantly.

BY ORDER OF THE VESTRY.

Confession made as self-punishment has little value.

"God's promises are conditional." Yes; but the conditions are on our side, not His.

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The Society receives children without restriction as to race, creed or color, caring for them with due regard to their religious faith. Surely each one will want to share the responsibility of providing for them. Homes wanted for children.

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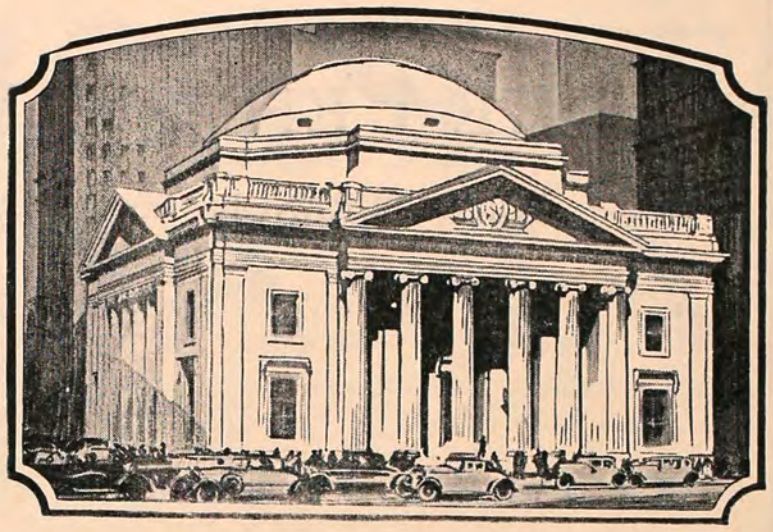

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